

Catalogue
OF THE
Arabic and Persian Manuscripts
IN THE
ORIENTAL PUBLIC LIBRARY
AT
BANKIPORE

VOLUME XVIII
(ARABIC MSS.)

QURANIC SCIENCE
PART I

Prepared by
MAULAVI MUINUDDIN NADWI

PRINTED FOR THE GOVERNMENT OF BIHAR AND ORISSA
BY THE BAPTIST MISSION PRESS, CALCUTTA
AND
PUBLISHED BY THE SUPERINTENDENT, GOVERNMENT PRINTING,
BIHAR AND ORISSA, PATNA
1930

CALCUTTA :
BAPTIST MISSION PRESS.
,

P R E F A C E

THE present volume of the Catalogue of the Arabic and Persian Manuscripts in the Oriental Public Library, Bankipore, is the first of two volumes that are to be devoted to Arabic works relating to the Quranic Science, a branch of Arabic literature in which the Library is well represented.

The Library is especially rich in fine copies of the Qurân, some of them from the pens of famous calligraphers, as for instance, Yâqût al-Musta'simî, Mîr 'Alî al-Kâtib at-Tabrizî, 'Abdalbâqî Haddâd, Qâdî 'Ismatallâh Khân, and 'Ismatallâh Yâqût Raqam. One copy of the Qurân (No. 1204), arranged according to the chronological order of revelation, and containing two additional Sûrahs, deserves special mention.

The present volume contains notices of 206 MSS., arranged under the following headings:—

The Qurân.

Various Readings of the Qurân.

Orthography of the Qurân.

Pronunciation of the Qurân.

This volume, like vols. xii and xv, is the work of Maulavi Muinuddin Nadwi, and it will be found that the high level of scholarship reached in those two volumes has been well maintained in this later one. Most encouraging to the Maulavi has been the praise extended to him by eminent scholars in India and abroad.

Of the MSS. noticed in the present volume, the following may be mentioned as the most interesting and most worthy of attention:—

- No. 1118. A very fine and exceedingly valuable copy of the Qurân, from the pen of Yâqût al-Musta'simî, the celebrated calligrapher of Bagdâd.
- No. 1127. A roll of very thin and fine parchment, containing the whole Qurân.
- No. 1132. An extremely valuable and very splendid copy of the Qurân, which was once purchased by Mîr Mannû, the Governor of Lahore, for Rs. 3,070.

- No. 1171. A very fine and beautifully written copy of the Qurân in 30 foll., from the pen of 'Abdalbâqî Haddâd, the celebrated calligrapher of Harât.
- No. 1172. A richly illuminated pocket-Qurân, from the pen of the same 'Abdalbâqî Haddâd.
- No. 1179-1181. An exceedingly valuable and very splendid copy of the Qurân, from the pen of Qâdî 'Ismatallâh Khân, a calligrapher of great reputation and skill; complete in three separate volumes.
- No. 1183. An elegant copy of the Qurân, from the pen of 'Ismatallâh, a calligrapher of considerable reputation, who flourished in the time of Nawwâb Shujâ'addawlah of Audh.
- No. 1184. A very fine copy of the Qurân, from the pen of Shaikh 'Abdalmajid, the son of Mullâ Ahmad Jiwan, the tutor of the Emperor Aurangzib.
- No. 1198. A very splendid and exceedingly valuable copy of the Qurân, prepared for Bâdshâh Begam, the mother of Asafuddawlah of Audh.
- Nos. 1211-1212. A very rare and old copy of the first two parts of Abû 'Ali al-Fârisî's Kitâb al-Hujjah, bearing notes by several eminent scholars, including Tâjaddîn al-Kindî.
- No. 1213. A rare copy of Ibn Jinnî's Al-Muhtasib, dated A.H. 1068=A.D. 1657.
- No. 1235. A very old and remarkable copy of Abu't-Tâhir Ismâ'il as-Saraqustî's Kitâb al-'Unwân, transcribed by 'Abdalqawî al-Anmâtî, a great Qurân-Reader of Egypt, in A.H. 632=A.D. 1234.
- No. 1236. A very rare and fairly old copy of Ibn Siwâr al-Bagdâdî's Al-Mustanîr.
- No. 1239. A very old copy of 'Iqd al-La'âlî, transcribed from the author's original draft by his pupil, Shihâbaddîn Ahmad al-Abyârî, in A.H. 716=A.D. 1316.
- No. 1240. A very old and remarkable copy of Nukat al-Amâlî, dated A.H. 716=A.D. 1316, bearing a note by the celebrated traditionist Ibrâhîm al-Qalqashandî.
- No. 1242. A rare and old copy of Mustalîh al-Ishârât, dated A.H. 787=A.D. 1385, and collated with the author's original draft.
- No. 1281. A very old and remarkable copy of As-Sakhâwî's Al-Wasilah Ilâ Kashf al-'Aqilah, dated A.H. 807=A.D. 1405, which once belonged to Mulla 'Ali al-Qârî, a distinguished scholar of Harât, and then to the library of 'Abdarrahîm Khân Khânân, the first prime minister of the Emperor Akbar.

No. 1283. The unique copy of *Rawḍat at-Tarâ'if*, dated A.H. 726 = A.D. 1325, bearing the author's autograph note to the effect that the MS. was read in his presence.

I would take this opportunity of recording our gratitude for the valuable help rendered in the work of compiling the Bankipore Catalogue by the late Mr. E. A. Horne, who kept up his old association with the Library, and especially with the Cataloguing work, even after leaving Patna for Aligarh. Under his supervision the preparation of the Catalogue of the Arabic MSS. progressed so rapidly, that the whole Catalogue is now nearing completion. The present volume was revised by him in manuscript; while Dr. Azimuddin Ahmad very kindly read it in proof.

J. A. CHAPMAN

Butler Palace, Lucknow.

June 28, 1930.

TABLE OF CONTENTS

Nos.		PAGES
1116-1210	The Qurân . . .	1-48
1211-1278	Various Readings of The Qurân . .	48-132
1279-1288	Orthography of The Qurân . .	133-144
1289-1321	Pronunciation of The Qurân . .	144-187

ARABIC MANUSCRIPTS.

QURANIC SCIENCE.

THE QURÂN.

No. 1116.

fol. 256 ; lines 20 ; size $3\frac{1}{2} \times 2\frac{1}{2}$; $2\frac{1}{2} \times 2\frac{1}{2}$.

القرآن

AL-QURÂN.

A very old pocket-Qurân.

Written in small and close Kûfi, with vowels marked by red dots. The titles of the Sûrahs are in thick Kûfi, sketched in black and filled with gold. The *Rukû'* (section) is marked by a marginal ornament. Slightly worm-eaten and water-stained. Fol. 256^b has been rendered quite illegible. The first three folios are supplied by a later hand.

Not dated ; probably 9th century.

No. 1117.

fol. 1 ; lines 8 ; size $6\frac{1}{2} \times 4\frac{1}{2}$; $4 \times 2\frac{1}{2}$.

The Same.

A leaf of the Qurân pasted on a rectangular piece of glass. It contains verses 35-38 of *Sûratu Ibrâhîm* (chapter xiv).

Written in thick Kûfi, with vowels marked by red dots.

Not dated ; probably 9th century.

VOL. XVIII.

No. 1118.

fol. 499; lines 9; size $10\frac{1}{2} \times 6\frac{3}{4}$; $5\frac{1}{2} \times 4\frac{1}{2}$.

The Same.

An extremely valuable and very fine copy of the Qurân, from the pen of Jamâladdîn Abu'd-Durr Yâqût bin 'Abdallâh, surnamed Al-Musta'simî, a calligrapher of the highest repute and skill. It was he who improved the form of the Arabic character after Ibn Bawwâb (d. A.H. 423=A.D. 1032), and rendered it more regular and simple. According to the author of Taḍkirah-i-Khushnawisân, it is his system (of written characters) which is yet followed; but none has ever reached or pretended to reach his pitch of excellence. Amin Aḥmad Râzî (d. A.H. 1002=A.D. 1593), in the Haft Iqlîm, p. 117, tells us that, in his time, a specimen of Al-Musta'simî's writing was as rare and precious as a gem. He lived in Baghdâd, where he died in A.H. 698=A.D. 1298. See Al-Khamis, vol. ii, fol. 222^b; Dustûr al-I'lâm, fol. 155^a; Taḍkirah-i-Khushnawisân, p. 24; and Brock., vol. i, p. 353. See also Muġmal Faṣiḥî, fol. 199^b, where it is stated that he died in Rabî' 1, A.H. 697=A.D. 1297.

Written in a very fine, small, closely written and fully vocalised Naskh, within gold and blue ruled borders; the first, the middle and the last lines of every page being in a very beautiful large Ṣulṣ character, enclosed by illuminated borders of floral design. The titles of the Sûrah, including the number of verses contained in each Sûrah, are written in elegant Raiḥân, in gold. The verses are divided by gold roses. The first two pages are richly illuminated.

Nine folios, after fol. 313, containing the last 19 verses of the *Sûrat an-Naml* (chapter xxvii) and the first 75 verses of the *Sûrat al-Qiṣaṣ* (chapter xxviii) are wanting.

The colophon, written within illuminated borders, runs thus:—

كتبه العبد الفقير الى الله الغنى ياقوت المستعصي في اواخر شهر
رمضان المبارك من سنة ثمان و ستين و ستمائة حامدا على نعمه و مصليا
على نبيه محمد و آله و مسلما كثيرا *

Dated A.H. 668=A.D. 1269.

The title-page contains a seal, bearing the name of Zibaddawlah Murîd Khân, dated A.H. 1170=A.D. 1757.

No. 1119.

fol. 12; lines 11; size $10\frac{1}{2} \times 7$; $7\frac{1}{2} \times 5$.

The Same.

The fifth *Juz* (part) of the Qurân.

Written in a very excellent, closely written and fully vocalised Naskh, within gold and coloured ruled borders; the first, the middle and the last lines of every page being in a large and very beautiful *Ṣulṣ* character. The first page is richly and tastefully illuminated. The verses are separated by gilt circles, while marginal ornaments are employed to mark the end of every five and ten verses.

Not dated; probably 14th century.

No. 1120.

fol. 464; lines 15; size $14\frac{1}{2} \times 10$; $11\frac{1}{2} \times 6\frac{1}{2}$.

The Same.

A copy of the Qurân, with an interlinear Persian version.

The text is written in a distinct and bold character, intermediate between Kûff and Naskh, within black and double red ruled borders. The vowel-markings are somewhat peculiar. A small circle is used for *Jazm*. The signs of *Waqf*, *Wasl*, *Imâlah*, etc., are supplied in red. The beginning of each *Juz* is written in gold, and marked in the margin by a conical ornament. The titles of the *Sûrahs*, indicating in each case whether it was revealed at Mecca or Medina, and the number of verses contained in each *Sûrah*, are in gold, within illuminated borders. Marginal ornaments are employed to mark the end of the first quarter, half and third quarter of each *Juz*. The verses are separated by yellow roses. The word *Alif* is always in gold.

The interlinear Persian version is written in fair Naskh, in red.

Fol. 1-52 are supplied in a later hand.

Not dated; probably 14th century.

An *Arḥḍidah*, dated A.H. 989=A.D. 1581, is found at the end.

Fol. 382^a contains a seal bearing the inscription.....*بند در ۹۳۰*
نامر, dated A.H. 993=A.D. 1585.

No. 1121.

fol. 33; lines 7; size 15×10 ; $9\frac{1}{2} \times 6$.

The Same.

A very short fragment of the Qurân, containing verses 25-143 of *Sûrat an-Nisâ'* (chapter iv).

Written in elegant, large and fully vocalised Naskh, within gold and black ruled borders. The verses are divided by beautifully illuminated circles, while conical and oblong marginal ornaments, enclosing the words *خمس* and *عشر*, respectively, are employed to mark the end of every five and ten verses.

Not dated; probably 15th century.

No. 1122.

fol. 57; lines 5; size $10\frac{1}{2} \times 6\frac{1}{2}$; $7 \times 4\frac{1}{2}$.

The Same.

A fragment of the Qurân, extending from the 32nd verse of *Sûrat az-Zumar* (chapter xxxix) to the 46th verse of *Sûratu Hâ Mim* (chapter xli).

Written in a very elegant, large and fully vocalised *Ṣulṣ*, within gold and black ruled borders; with a double-page 'Unwân. The titles of the *Sûrahs* are in gold. The verses are separated by gilt roses, while marginal ornaments are employed to mark the end of every five and ten verses.

Not dated; probably 15th century.

No. 1123.

fol. 206; lines 13; size $14\frac{1}{2} \times 11$; $13\frac{1}{2} \times 9\frac{1}{2}$.

The Same.

A copy of the Qurân, with an interlinear Persian version; complete in two separate volumes.

Vol. I.

Beginning with *Sūrat al-Fātiḥah* (chapter i), and breaking off abruptly with the following words of the 4th verse of *Sūrat Maryam* (chapter xix):—

قَالَ رَبِّ إِنِّي وَهَنَ الْعَظْمُ مِنِّي وَاشْتَعَلَ الرَّأْسُ شَيْبًا وَلَمْ أَكُنْ
بِدُعَاؤِكَ

No. 1124.

fol. 210 ; lines and size same as above.

The Same.

Vol. II.

Beginning at the point where the first volume ends in the 4th verse of *Sūrat Maryam* (chapter xix), and extending to the end of the Qurān.

Both volumes are written in fair, large and fully vocalised Naskh, within double red ruled borders.

The interlinear Persian version is written in small and cursive Naskh.

Dated Friday, the 18th Du'l-Qa'dah, A.H. 872=A.D. 1467.

Scribe : أحمد بن محمود بن فضل الله بن شمس الدين بن أحمد ساماني.

At the end is a note, dealing with the method of consulting the Qurān for omens.

The MS. was presented by Shah Muhammad Kamāl of Patna on the 8th June, 1916.

No. 1125.

fol. 403 ; lines 15 ; size $2\frac{1}{2} \times 2\frac{1}{2}$; $2\frac{1}{2} \times 1\frac{1}{2}$.

The Same?

A very small pocket-Qurān.

Written in elegant, small, closely written and fully vocalised Naskh, within gold and black ruled borders. The beginning of each Juz is written in gold, and marked by marginal ornaments. The

titles of the Sûrahs are in gold on a blue ground. The verses are separated by gilt circles. Water-stained and slightly worm-eaten.

Foll. 1-2, 10, 50-51, 119, 244-245 and 339 are supplied by a later hand.

Not dated; probably 15th century.

No. 1126.

fol. 439; lines 17; size $2\frac{1}{2} \times 1\frac{1}{2}$; $1\frac{1}{2} \times 1$.

The Same.

A very valuable and fine pocket-Qurân.

Written on gold-sprinkled parchment, in a very minute but fully vocalised and elegant Naskh, within gold and black ruled borders; with a double-page 'Unwân. The titles of the Sûrahs are in Şulş, being in white on a gold ground. The verses are separated by gilt circles.

Not dated; probably 15th century.

No. 1127.

A roll of very thin and fine parchment 52 feet long and $3\frac{1}{2}$ in. wide.

The Same.

An exceedingly valuable copy of the Qurân.

Written in a very minute Naskh, within gold-ruled borders; with an illuminated frontispiece.

Not dated; probably 15th century.

No. 1128.

fol. 381; lines 11; size $12\frac{1}{2} \times 9$; $8\frac{1}{2} \times 5\frac{1}{2}$.

The Same.

A very elegant copy of the Qurân.

Written in excellent, closely written and fully vocalised Naskh within gold and blue ruled borders; with a double-page 'Unwân.

The first, middle and last lines of every page are in large *Ṣulṣ*. The titles of the *Sûrahs* are in gold within illuminated borders. The verses are separated by gilt circles; while marginal ornaments, circular and conical, respectively, are employed to mark the end of every five and ten verses. The beginning of each *Juz*, in some cases written in gold, is marked in the margin by an oblong ornament.

Dated Saturday, the 30th Rajab, A.H. 901=A.D. 1496.

Scribe : أحمد بن محمود الحلاق.

No. 1129.

fol. 445 ; lines 17 ; size $5\frac{1}{2} \times 3\frac{1}{2}$; $3\frac{1}{2} \times 2\frac{1}{2}$.

The Same.

Written in a character intermediate between *Kûfi* and *Naskh*, within gold and black ruled borders. The word *الله* is always in red. The beginning of each *Juz* is written in light blue, and marked in the margin by a conical ornament. The titles of the *Sûrahs* are in red on a gold ground ; but in some cases the spaces have been left blank. The verses are divided by gilt circles, while the *Rukû'* (section) is marked in the margin by a larger illuminated circle. Foll. 1^b, 2^a, 219^b, 220^a, 444^b, and 445^a are richly illuminated.

Not dated ; probably 16th century.

The MS. was presented to the library by Sayyed Ṣafdar Nawwâl of Patna.

No. 1130.

fol. 107 ; size $1\frac{1}{2} \times 1\frac{1}{2}$; $1\frac{1}{2} \times 1\frac{1}{2}$.

The Same.

A very small pocket-Qurân.

Written on hexagonally cut pages, in a very minute and rather cursive *Naskh*. Every page is divided into eleven compartments, each containing a verse of the Qurân ; written alternately in red and black. Numerous folios seem to be wanting, *passim*.

Not dated ; probably 16th century.

No. 1131.

fol. 200; lines 15; size $4\frac{1}{2} \times 2\frac{1}{2}$; $2\frac{1}{2} \times 1\frac{1}{2}$.

The Same.

A pocket-Qurân.

Written in elegant, small, closely written and fully vocalised Naskh, within gold-ruled borders; with an illuminated frontispiece. The titles of the Sûrahs are in gold. The verses are separated by red dots. A seriously damaged and dilapidated copy.

Not dated; probably 16th century.

No. 1132.

fol. 232; lines 15; size $13\frac{1}{2} \times 8\frac{1}{2}$; $8\frac{1}{2} \times 5\frac{1}{2}$.

The Same.

A valuable and splendid copy of the Qurân.

Written in elegant, closely written and fully vocalised Naskh on thick paper, within gold and coloured ruled borders. The MS, opens with a double page, containing *Sûrat al-Fâtihah* (chapter i). written in Şulṣ, white on a gold ground, and enclosed within richly illuminated borders. The margins of the next two pages are covered by elaborate and rich ornament, while the interlinear spaces are filled with a floral design in colours, and underneath it a gold line. The titles of the Sûrahs are in beautiful Şulṣ, white on a gold ground, but in some cases black on a blue ground. The verses are separated by gilt roses. Marginal ornaments, oblong and octangular, respectively, are employed to mark the end of every five and ten verses.

The last four pages contain a Persian poem, entitled *تالعة* *كلام الله المجيد*, dealing with the method of consulting the Qurân for omens, beginning as follows:—

هر که از قرآن کشاید فال خویش

بی‌شکی واقف شود از حال خویش

The poem is written in a very elegant Nasta'liq, one line in gold on a blue ground and the next in white on a gold ground, the whole enclosed within richly illuminated borders.

In the colophon, dated A.H. 982=A.D. 1575, the scribe gives his name as Mir 'Alī al-Kātib at-Tabrizī. He must not be confounded

with his namesake, the celebrated inventor of the Nasta'liq character, who was a contemporary of Kamāl Khujandī (d. A.H. 803=A.D. 1401).

A fly-leaf at the beginning contains a *Maḡnawī* comprising the titles of 114 Sūrahs of the Qurān.

Beginning:—

جملگی سوزہالی قرآنی
گفت عامم برسم لقمانی

According to a note on the same fly-leaf, the present copy was once purchased by Mīr Mannū for Rs. 3,070. This Mīr Mannū, surnamed Mu'īn al-Mulk Rustam Hind, was the son of I'timāddawlah Qamaraddīn Khān. He was appointed Governor of Lahore by Aḥmad Shāh, the Emperor of Delhi, after the battle of Sarhind against Aḥmad Shāh Abdālī, in which battle Mīr Mannū's father was killed, A.H. 1161=A.D. 1748. He died suddenly in A.H. 1167=A.D. 1754. See Beale's Oriental Biographical Dictionary, p. 277.

No. 1133.

fol. 8; lines 12; size $8\frac{1}{2} \times 6$; $6\frac{1}{2} \times 4$.

The Same.

A MS. containing the following five Sūrahs of the Qurān:—

1. *Sūrat al-Faḥ* (chapter xlviii).
2. *Sūrat al-Wāqī'ah* (chapter lvi).
3. *Sūrat al-Jumu'ah* (chapter lxii).
4. *Sūrat al-Muzzammil* (chapter lxxiii).
5. *Sūrat an-Naba'* (chapter lxxviii).

The scribe has confounded the titles of the last two Sūrahs mentioned above; the correct title of Sūrah lxxviii has been given to Sūrah lxxiii, and *vice versa*.

Written in large, elegant and fully vocalised Naskh, within gold and coloured ruled borders; with an illuminated frontispiece. The titles of the Sūrahs are in *Ṣulṣ*, white on a gold ground. The verses are divided by gold roses. The margins are covered with a floral design in gold. The interlinear spaces of the first two pages are richly illuminated.

Not dated; probably 16th century.

No. 1134.

fol. 29 ; lines 8 ; size $7\frac{1}{2} \times 5$; $4\frac{1}{4} \times 3$.

The Same.

The *Sûrat al-An'âm* (chapter vi), complete.

Written in fair vocalised Naskh, within gold and black ruled borders ; with an illuminated frontispiece. The verses are separated by gold roses.

Not dated ; probably 16th century.

The title-page contains a seal of the library attached to the tomb of Khwâjah Mu'inaddin Chishtî (d. A.H. 633=A.D. 1236), the celebrated saint of Ajmer.

No. 1135.

A roll of thin paper 31 feet long and $4\frac{1}{2}$ in. wide.

The Same.

The formula *بسم الله الرحمن الرحيم وبه نستعين* is followed by the ninety-nine names of God and the names of the twelve Imâms, all written in large letters outlined in gold. Within these letters is contained, in minute writing, the text of the Qurân. Portions of the text are also contained within the floral designs, which separate the different names of God and of the Imâms, and in the borders surrounding those names. The names of God are written across the page in Nasta'liq, while those of the Imâms are written up and down the page in Naskh. The text of the Qurân is written in a very minute and closely written Naskh.

Not dated ; probably 16th century.

The MS. was presented to the library by Nawwâb Sayyid Mustafâ 'Alî Khân of Patna.

No. 1136.

fol. 650 ; lines 8 ; size 19×13 ; 13×7 .

The Same.

A valuable large-size Qurân, with an interlinear Persian version and marginal notes, also in Persian.

The text is written in large and fully vocalised Naskh, within gold and coloured ruled borders. The first two pages are richly illuminated. The four main divisions of each *Juz* are marked by elaborate and beautiful marginal ornaments. The titles of the *Sûrahs* are in red, enclosed within ornamental borders. The verses are separated by circles filled with gold. The end of the first half of the *Qurân* is marked by a beautiful ornament in the margin of fol. 313^a.

The interlinear Persian version is written in elegant Nasta'liq, in red, within gold and coloured ruled borders.

At the end is a prayer, to be recited after completing the reading of the *Qurân*.

Not dated ; probably 16th century.

The MS. is bound in painted and glazed covers of Keshmir workmanship.

No. 1137.

fol. 686 ; lines 11 ; size $17\frac{1}{4} \times 11\frac{1}{2}$; $9\frac{1}{4} \times 6\frac{1}{4}$.

The Same.

An exceedingly valuable and very splendid copy of the *Qurân*, with a Persian version in the margins.

The text is written in elegant and fully vocalised Naskh. The first, the middle and the last lines of every page are in beautiful *Şulş* on a gold ground, enclosed within rich borders containing elaborate designs in gold and colours. The interlinear spaces are filled with gold. The first double page at the beginning of each *Juz* is very richly and tastefully illuminated. The first line of the second, third and fourth quarters of every *Juz* is written in red ink ; and these divisions are marked in the margin by special ornaments.

The titles of the *Sûrahs* are in white on a black ground. The verses are separated by illuminated circles.

The Persian version is written in the margins in good Nasta'liq in blue, within richly illuminated borders.

Not dated ; probably 16th century.

No. 1138.

fol. 315 ; lines 11 ; size $15\frac{1}{2} \times 10\frac{1}{2}$; $9 \times 6\frac{1}{2}$.

The Same.

A copy of the Qurân, with a Persian commentary in the margins, by Kamâladdîn Husain bin 'Alî al-Wâ'iz al-Kâshifî (d. A.H. 910 = A.D. 1504), entitled *Al-Mawâhib al-'Aliyah*.

Complete in two separate volumes.

Vol. I.

Beginning with *Sûrat al-Fâtihah* (chapter i) and ending with the 68th verse of *Sûrat al-Kahf* (chapter xviii).

The Persian commentary, which has been repeatedly printed in India, begins thus :—

بعد از تمهید قواعد الہی و تاسیس مبانی ثنا خوانی حضرت
رسالت پناهی *

No. 1139.

fol. 324 ; lines and size same as above.

The Same.

Vol. II.

Beginning with the 84th verse of *Sûrat al-Kahf* (chapter xviii), and extending to the end of the Qurân.

The 69th to 83rd verses of *Sûrat al-Kahf* are wanting.

Both volumes are written in a distinct and bold character, intermediate between Kâfi and Naskh, within gold and coloured ruled borders. The vowel-markings are somewhat peculiar ; and a small circle is used for *Jazm*. The signs of *Waqf*, *Wasl*, *Imâlah*, etc., are supplied by a later hand in red. The letters و, ی, ک and ن are considerably drawn out. The verses are separated by gilt roses. The *Rub'î* (section) is marked by an illuminated circle, which contains the letter ع in gold. The end of the first and the third quarters of each *Juz* is distinguished by larger illuminated circles ; while the end of the first half of each *Juz* is marked by a beautiful conical ornament. The titles of the *Sûrahs* are in gold, within illuminated borders. The middle and the last lines of every page are written in red. The

beginning of each *Juz* is in gold. The word *All* and some other words and phrases in the text are also in gold. The margins of the first double page of each *Juz* are tastefully illuminated.

The Persian commentary is written in fair Naskh, with quotations from the text in red.

Not dated; probably 16th century.

The MS. was presented to the library by Muhammad Ridâ of Patna.

No. 1140.

fol. 121; lines 25; size $7\frac{1}{2} \times 4\frac{1}{2}$; $6\frac{1}{2} \times 3\frac{1}{2}$.

The Same.

Written in fair and fully vocalised Naskh, within gold and black ruled borders; with a double-page 'Unwân. The beginning of every *Juz* (part), *Sûrah* (chapter) and *Rukû'* (section) is written in red ink, and is marked in the margins by ornaments of various designs. The titles of the *Sûrahs* are in red on a gold ground. The verses are divided by circles filled with gold. Water-stained.

At the end is a prayer, to be recited after finishing the reading of the Qurân.

Not dated; probably 16th century.

No. 1141.

fol. 15; lines 7; size $6\frac{1}{2} \times 4\frac{1}{2}$; $4 \times 2\frac{1}{2}$.

The Same.

Sûrat Yâsîn (chapter xxxvi), complete.

Written in elegant Naskh, fully vocalised, within gold and blue ruled borders.

On fol. 13^b-14^a, *Sûrat al-Idhlâs* (chapter cxii) is written in five characters, viz., (i) *Ṭugrâ*; (ii) *Ṣulṣ*; (iii) *Raiḥân*; (iv) *Kâfi*; and (v) *Nasta'liq*. Fol. 14^b contains *آية الكرسي*. On fol. 15^a the scribe has written the words *تمت تمام شد* in *Nasta'liq* with his finger-nail.

Not dated; probably 16th century.

No. 1142.

fol. 447; lines 11; size $12 \times 7\frac{1}{2}$; $7\frac{1}{2} \times 4\frac{1}{2}$.

The Same.

Written in fair and fully vocalised Naskh, within gold and coloured ruled borders. The first four pages are richly illuminated. The titles of the Sûrahs are in white on a gold ground. The verses are separated by gilt circles. The *Rukû'* (section) is marked in the margin by a larger illuminated circle. The four main divisions of each *Juz* are marked in the margins by ornaments of various designs.

Dated A.H. 1014 = A.D. 1605.

Scribe: محمد طاهر التبريزي النيريزي.

A double page, consisting of two fly-leaves at the beginning, is very richly and fancifully illuminated. This has evidently been supplied by a later hand, and contains a genealogical table of Abu'l-Muzaffar Jalâladdin Muhammad Shâh 'Âlam Bâdshâh Gâzi (A.H. 1173-1221 = A.D. 1759-1806).

Three fly-leaves at the end contain a table of the Sûrahs of the Qurân and the ninety-nine names of God.

No. 1143.

fol. 525; lines 9; size $11 \times 7\frac{1}{2}$; $6 \times 3\frac{1}{2}$.

The Same.

A very splendid copy of the Qurân, with some Persian notes in the margins.

Written in fine and fully vocalised Şulṣ, within gold and coloured ruled borders, with gold-sprinkled margins. The text is amply provided with vowel points and diacritical marks. The first double page, which contains *Sûrat al-Fâtihah* (chapter i), is written in white on a gold ground. The two double pages, which follow, are richly illuminated. The verses are divided by gold roses. The end of every five verses is marked in the margin by illuminated circles, and the end of every ten verses by floral ornaments. The beginning of each *Juz* is in red. The titles of the Sûrahs are in white on a gold ground, within ornamental borders. The numbers of words and letters, contained in each Sûrah, are noted in red ink in the margin.

Foll. 166^a-186^b, which were wanting in the original MS., have

been supplied by a later hand; in good imitation of the older writing, but without any ornaments.

The last two folios contain a note, dealing with the orthographical signs generally used in the Qurân for indicating the correct pronunciation.

In the margin of fol. 522^b is a prayer to be recited after completing the reading of the Qurân.

Dated the 23rd Şafar, A.H. 1016=A.D. 1607.

Scribe : شمس الدين علي الكلب الشيرازي.

No. 1144.

fol. 416; lines 11; size $14\frac{1}{2} \times 9\frac{1}{2}$; $5 \times 3\frac{1}{2}$.

The Same.

A copy of the Qurân, with the *Tafsîr Husainî* of Al-Kâshifî (d. A.H. 910=A.D. 1504) in the margins.

The text is written in elegant, large and fully vocalised Naskh, within gold and coloured ruled borders. The verses are divided by gilt circles. The titles of the Sûrahs are in red. The margins of the first double page are covered with floral ornaments in gold. The second double page is tastefully illuminated.

The *Tafsîr Husainî*, contained in the margins, is written in fair small Naskh, in three slanting columns.

The MS., which is dated A.H. 1064=A.D. 1653, was transcribed by Sharafaddîn bin Yâsin al-Haddâd, as appears from the following colophon :—

وقت اتمام كتابة التفسير بعون الملك الخبير على يد العبد الضعيف
الراجي بعناية رحمة الله الملك المبين شرف الدين ابن مخدوم المرحوم
المبرور شيخه يسين المعروف الحداد يوم الاربعاء سلم من شهر
شعبان المعظم سنة اربع و ستين و الف من الهجرة النبوية *

Foll. 412^b–416^b contain an extract from the *Rawdat al-Ahbab* of 'Atâ'allâh bin Faqlallâh al-Husainî (d. A.H. 926=A.D. 1520), treating of the Prophet's last illness and of his death.

No. 1145.

fol. 212; lines 17; size $7 \times 4\frac{1}{2}$; $5\frac{1}{2} \times 3\frac{1}{2}$.

The Same.

Written in good, close and fully vocalised Naskh, within gold and black ruled borders; with a double-page 'Unwân. The titles of the Sûrahs are in gold. The verses are divided by gilt roses; and the end of every ten verses is marked in the margin by the word عشر. The signs of *Madd*, *Wasl*, *Waqf*, etc., are in red.

Dated Sunday, the 1st Du'l-Qa'dah, A.H. 1086=A.D. 1675.

Scribe: عبد العظيم بن علي رضا الرفعي القمي.

The seals of Nawwâb Sayyid Wilâyat 'Ali Khân of Patna City are found on the title-page as well as at the end.

No. 1146.

fol. 474; lines 12; size $6 \times 4\frac{1}{2}$; $3\frac{1}{2} \times 1\frac{1}{2}$.

The Same.

Written on gold-sprinkled paper in elegant and fully vocalised Naskh, within gold, black and blue ruled borders. The first double page is tastefully illuminated; and this is followed by an illuminated frontispiece. The titles of the Sûrahs are in white on a gold ground. The verses are divided by gilt roses. The four main divisions of each Juz are marked by appropriate ornaments in the margins.

At the end is a prayer, to be recited after completing the reading of the Qurân.

Dated A.H. 1101=A.D. 1689.

No. 1147.

fol. 46; lines 11; size $11 \times 7\frac{1}{2}$; $8 \times 4\frac{1}{2}$.

The Same.

A fragment of the Qurân, containing Sûrah ii, 123-189 (fol. 21^a-30^b); ii, 245-iii, 86 (fol. 1^a-20^b); vii, 131-201 (fol. 31^a-40^b); and x, 24-77 (fol. 41^a-46^b).

Written in fair and vocalised Naskh, one line on a gold and the next on a silver ground. The verses are separated by red dots.

Foll. 1-20 have been wrongly placed after fol. 30.

Not dated; probably 17th century.

No. 1148.

fol. 24; lines 9; size $7\frac{1}{2} \times 5$; 5×3 .

The Same.

A collection of five Sûrahs of the Qurân, viz., xxxvi; xlviii; lvi; lxvii; and lxxviii.

Written on thick card-board in elegant and fully vocalised Naskh, within gold and black ruled borders and illuminated margins; with an illuminated frontispiece. The titles of the Sûrahs are in white on a gold ground. The *Rukû'* (section) is marked by an octangular ornament in the margin. The verses are separated by gold roses. The interlinear spaces are filled with gold.

Not dated; probably 17th century.

The MS. was presented to the library by Sayyid Şafdar Nawwâb of Patna.

No. 1149.

fol. 13; lines 11; size $9 \times 5\frac{1}{2}$; $6 \times 3\frac{1}{2}$.

The Same.

A collection of four Sûrahs of the Qurân, viz., xxxvi; lvi; lxvii; and lxxviii.

Written in elegant and fully vocalised Naskh, within beautifully illuminated borders; the first, the middle and the last lines in every page being in large Şulû. The titles of the Sûrahs are in white on a gold ground. The verses are divided by circles filled with gold. The interlinear spaces are filled with gold.

An illuminated fly-leaf at the end contains several prayers to be recited on various occasions.

Not dated; probably 17th century.

No. 1150.

fol. 77; lines 9; size $6 \times 3\frac{1}{2}$; $3\frac{1}{2} \times 2$.

The Same.

A defective copy of the Qurân. Sûrahs i-xvii, xix-xxxv, xxxvii-xlvi, xlix-liv, lxviii-lxx, lxxii and lxxiv-lxxvii are wanting.

Written in fair vocalised Naskh, within gold and coloured ruled borders; with an illuminated frontispiece. The titles of the Sûrahs are in gold. The verses are separated by gilt circles. Slightly worm-eaten.

Not dated; probably 17th century.

No. 1151.

fol. 26; lines 7; size 9×5 ; $6\frac{1}{2} \times 3\frac{1}{2}$.

The Same.

A collection of five Sûrahs of the Qurân, viz., xxxvi; xlviii; lvi; lxvii; and lxxviii.

Written in fair vocalised Nasta'liq, within gold and coloured ruled borders; with an illuminated frontispiece. The interlinear spaces in the first two pages are filled with gold. The verses are divided by gold roses.

Not dated; probably 17th century.

No. 1152.

fol. 20; lines 9; size $8\frac{1}{2} \times 5\frac{1}{2}$; $5\frac{1}{2} \times 3\frac{1}{2}$.

The Same.

The same five Sûrahs of the Qurân as in the preceding MS.

Written in elegant vocalised Naskh, within gold and black ruled borders; with an illuminated frontispiece. The interlinear spaces are filled with gold. The titles of the Sûrahs are in white on a gold ground. The *Rukû'* (section) is marked by an illuminated circle in the margin. The verses are separated by gold roses.

Not dated; probably 17th century.

No. 1153.

fol. 45 ; lines 6 ; size $5 \times 3\frac{1}{2}$; $3\frac{1}{2} \times 2\frac{1}{2}$.

The Same.

The same five Sûrahs of the Qurân.

Written in Naskh on paper of various colours.

Foll. 19-24 are seriously worm-eaten.

According to a note on the title-page, the first half of the MS. was written by Mir Mahdi, and the rest by Mir Ja'far.

Not dated ; probably 17th century.

The seals of Nawwâb Wilâyat 'Alî Khân of Patna City and of his grandson, Sayyid Khurshîd Nawwâb, are found on the title-page.

The MS. was presented to the library by Khân Bahâdur Muḥammad Ismâ'îl.

No. 1154.

fol. 10 ; lines 18 ; size $4 \times 2\frac{1}{2}$; $2\frac{1}{2} \times 1\frac{1}{2}$.

The Same.

The same five Sûrahs of the Qurân.

Written in small, elegant and fully vocalised Naskh, within gold and coloured ruled borders ; with a double-page 'Unwân. The margins are filled with a floral design in gold. The verses are separated by circles filled with gold.

Not dated ; probably 17th century.

The title-page contains the seals of Nawwâb Wilâyat 'Alî Khân of Patna City and of his grandson, Sayyid Khurshîd Nawwâb.

No. 1155.

fol. 311 ; lines 12 ; size $13\frac{1}{2} \times 9$; $9\frac{1}{2} \times 6\frac{1}{2}$.

The Same.

A very splendid and exceedingly valuable copy of the Qurân, with some Persian notes in the margins.

Written in good Naskh, with all the vowel points and diacritical marks, within gold and coloured ruled borders. The interlinear

spaces are beautifully filled with gold. The first two pages are profusely illuminated. The titles of the Sûrahs are in elaborate Şulş character, within ornamental borders. The verses are divided by gold roses. The end of every five and ten verses is marked in the margin by conical ornaments and illuminated circles, respectively.

At the end is a prayer, to be recited after finishing the reading of the Qurân.

Not dated ; probably 17th century.

No. 1156.

fol. 660 ; lines 8 ; size $14\frac{1}{2} \times 9\frac{1}{2}$; $11 \times 6\frac{1}{2}$.

The Same.

A valuable and splendid copy of the Qurân, with an interlinear Persian version and marginal notes, also in Persian.

The text is written in large, thick and fully vocalised Şulş, within gold and coloured ruled borders ; with a double-page 'Unwân. The titles of the Sûrahs, indicating in each case whether it was revealed at Mecca or Medina, and giving the number of verses contained in each Sûrah, are in gold. The verses are separated by circles filled with gold. The margins of the double page at the beginning of the 15th Juz are covered with elaborate ornaments in gold.

The interlinear Persian version is written in elegant Nasta'liq, in red ink, within ornamental borders. The interlinear spaces of the marginal notes are beautifully filled with gold.

Foll. 146-153 are badly water-stained.

Not dated ; probably 17th century.

A fly-leaf at the beginning contains a note dealing with the method of consulting the Qurân for omens. It also contains a prayer to be recited prior to the reading of the Qurân.

A fly-leaf at the end, the margin of which is covered with floral ornaments in gold, contains a prayer to be recited after finishing the reading of the Qurân.

No. 1157.

fol. 408; lines 14; size $4 \times 2\frac{1}{2}$; $2\frac{1}{2} \times 1\frac{1}{2}$.

The Same.

A fine pocket-Qurân.

Written on a gold ground in elegant, small and closely written Naskh, within gold and black ruled borders; with a double-page 'Unwân. The titles of the Sûrahs are in red.

Not dated; probably 17th century.

No. 1158.

fol. 223; lines 19; size $2\frac{1}{2} \times 1\frac{1}{2}$; $2 \times 1\frac{1}{2}$.

The Same.

A very small pocket-Qurân.

Written on gold-sprinkled paper in small, closely written and fully vocalised Naskh, within gold and black ruled borders; with a double-page 'Unwân. The titles of the Sûrahs are in gold. The verses are divided by gold roses. Slightly worm-eaten.

Three fly-leaves at the beginning contain a prayer to be recited prior to the reading of the Qurân, while three at the end contain a Persian poem on the method of consulting the Qurân for omens. The poem begins thus:—

هر که از قرآن کشاید فال خویش
بی شکی واقف شود از حال خویش

Not dated; probably 17th century.

No. 1159.

fol. 220; lines 19; size $3\frac{1}{2} \times 2\frac{1}{2}$; $3 \times 1\frac{1}{2}$.

The Same.

An exceedingly valuable and very fine pocket-Qurân.

Written on gold-sprinkled paper in elegant, small, closely written and fully vocalised Naskh, within gold and black ruled borders;

with a double-page 'Uwân. The titles of the Sûrahs are in gold. The verses are divided by gold roses.

Not dated ; probably 17th century.

The MS. was presented to the library by Sayyid Saïdar Nawwâb of Patna City.

No. 1160.

fol. 60 ; lines 29 ; size $10\frac{1}{2} \times 6\frac{1}{2}$; $9 \times 5\frac{1}{2}$.

The Same.

A valuable copy of the Qurân in 60 foll.

Written in small, closely written and fully vocalised Naskh, within gold and black ruled borders. Each of the thirty Juz of the Qurân, although they vary in length, has been skilfully accommodated within four pages. The titles of the Sûrahs are in red. The verses are divided by gilt circles.

Not dated ; probably 17th century.

No. 1161.

fol. 342 ; lines 12 ; size $10 \times 6\frac{1}{2}$; $6\frac{1}{2} \times 4$.

The Same.

A valuable copy of the Qurân.

Written in elegant Naskh, with all the vowel points and diacritical marks, within illuminated borders. The first two pages, as well as the last two, are profusely illuminated. The title-page and a fly-leaf opposite it are covered with elaborate ornaments in gold and colours. The interlinear spaces are filled with gold. The verses are divided by gilt circles. The *Rubâ'* (section) is marked in the margin by a larger illuminated circle, enclosing the letter ع in red. The titles of the Sûrahs are in white on a gold ground.

Three fly-leaves at the beginning contain a table of the Sûrahs and 114 names of God.

Not dated ; probably 17th century.

Scribe : عبد الله.

A seal bearing the inscription سلطان محمد سليمان مرزاي مغوي الموسوي الهندي, dated A.H. 1130 = A.D. 1718, is found at the end.

No. 1162. •

fol. 30; lines 49; size $12\frac{1}{2} \times 7\frac{1}{2}$; $9\frac{1}{2} \times 5$.

The Same.

An exceedingly valuable copy of the Qurân in 30 foll.

Written in elegant, small and fully vocalised Naskh, within gold and coloured ruled borders; with a double-page 'Unwân. The titles of the Sûrahs are in red. The first, the middle and the last lines of every page are in bold Naskh on a gold ground, within black and blue ruled borders. The interlinear spaces are filled with gold, while the margins are covered with ornaments in gold and colours.

Not dated; probably 17th century.

The seals of Nawwâb Sayyid Wilâyat 'Alî Khân of Patna City and of his grandson, Sayyid Khurshîd Nawwâb, are found on the title-page as well as at the end.

No. 1163.

fol. 32; lines 41; size $10\frac{1}{2} \times 7$; $8\frac{1}{2} \times 5\frac{1}{2}$.

The Same.

A very fine and exceedingly valuable copy of the Qurân in 32 foll.

Written in minute, but fully vocalised and legible Naskh, within gold and coloured ruled borders. The beginning of each Juz and the titles of the Sûrahs are in red. Foll. 1^b, 2^a, 16^b, 17^a, 31^b, and 32^a are tastefully illuminated. The margins are covered with floral designs in gold. The first two pages as well as the last two are filled with elaborate floral ornaments in gold and colours.

Not dated; probably 17th century.

No. 1164.

fol. 30; lines 41; size $10 \times 6\frac{1}{2}$; $8\frac{1}{2} \times 5\frac{1}{2}$.

The Same.

A fairly old and valuable copy of the Qurân in 30 foll., with some marginal notes.

Written in minute, but fully vocalised and elegant Naskh, within gold and black ruled borders; with an illuminated frontispiece. The beginning of each Juz and the titles of the Sûrahs are in red. The margins are covered with floral designs in gold. Slightly worm-eaten and water-stained.

Not dated; probably 17th century.

No. 1165.

foll. 233; lines 11; size $12\frac{1}{2} \times 8$; 10×6 .

The Same.

A copy of the Qurân, with an interlinear Persian version; complete in two separate volumes.

Vol. I.

Beginning with *Sûrat al-Fâtihah* (chapter i) and ending with *Sûrat an-Nahl* (chapter xvi).

No. 1166.

foll. 285; lines and size same as above.

The Same.

Vol. II.

Beginning with *Sûrat Bani Isrâ'il* (chapter xvii) and extending to the end of the Qurân.

Both volumes are written in fair and fully vocalised Naskh, within red and blue ruled borders; with a double-page 'Unwân. The first, the middle and the last lines of every page are in large Şulṣ. The titles of the Sûrahs are in red. The verses are separated by gilt circles.

The interlinear Persian version is written in Nasta'liq, in red. Slightly worm-eaten.

Not dated; probably 17th century.

No. 1167. •

fol. 181 ; lines 17 ; size $2\frac{1}{2} \times 2\frac{1}{2}$; 2×2 .

The Same.

Written in small, closely written and fairly vocalised Naskh.
Not dated ; probably 17th century.

No. 1168.

fol. 329 ; lines 8 ; size $12\frac{1}{2} \times 9\frac{1}{2}$; $9\frac{1}{2} \times 7$.

The Same.

A valuable copy of the Qurân, complete in two separate volumes.

Vol. I.

Beginning with *Sûrat al-Fâtihah* (chapter i) and ending with the following words of the 76th verse of *Sûratu Banî Isrâ'il* (chapter xvii) :—

وَأَنبَأْكَ اللَّهُ لَيْسْتَ فَرْزَنُكَ مِنَ الْأَرْضِ لِيُخْرِجُوكَ مِنْهَا وَإِذَا لَا يَلْبَثُونَ ... *

No. 1169.

fol. 368 ; lines and size same as above.

The Same.

Vol. II.

Beginning at the point where the first volume ends in the 76th verse of *Sûratu Banî Isrâ'il* and extending to the end of the Qurân.

Both volumes are written in fair, large and fully vocalised Şulṣ, within gold and coloured ruled borders. The verses are separated by gilt roses ; and the end of every five and ten verses is marked by the words *خمس* and *عشر*, respectively, in gold. The titles of the *Sûrahs* are in gold within floral ornaments. The signs of *Waqf*, *Wasl*, *Madd* and *Imdalah* are supplied by a later hand in red. Foll. 1-29 are slightly damaged.

Not dated ; probably 17th century.

No. 1170.

fol. 411 ; lines 12 ; size $9\frac{1}{2} \times 5\frac{1}{2}$; $6\frac{1}{2} \times 4$.

The Same.

A very fine and valuable copy of the Qurân.

Written in good Naskh, with all the vowel points and diacritical marks, within illuminated borders. The titles of the Sûrahs are in Sulṣ, white on a gold ground. The verses are separated by gilt circles. The *Rukû'* (section) and the four main divisions of each *Juz* are marked by larger gilt circles in the margin. The interlinear spaces are filled with gold. The margins of the first two pages as well those of the last two are covered with elaborate ornaments in gold and colours.

Not dated ; probably 17th century.

No. 1171.

fol. 30 ; lines 41 ; size $10\frac{1}{2} \times 7$; $9\frac{1}{2} \times 6$.

The Same.

An exceedingly valuable and very fine copy of the Qurân in 30 foll.

According to the following colophon, dated Muḥarram, A.H. 1112 = A.D. 1700, this copy is from the pen of 'Abdalbâqî Ḥaddâd, the celebrated calligrapher of Harât :—

تمت هذه التسويد من كلام المجيد بحمد الله تعالى وحسن
توفيقه محرم الحرام سنة اثنى عشر و مائة و الف حامدا لله على نعمه
و مصليا على نبيه محمد و آله الطاهرين المطهرين كتبه العبد المذنب
عبد الباقي حداد •

This 'Abdalbâqî Ḥaddâd, as stated in the Taḍkirah-i-Khush-nawîsân, p. 125, came to India in the last years of the reign of Shâhjahân (A.H. 1037-1068 = A.D. 1628-1658). He was well-skilled in writing Naskh, in which branch of calligraphy he surpassed all his contemporaries. He presented to Prince Muḥyiyaddîn (afterwards Aurangzib) several specimens of his calligraphy, including two splendid copies of the Qurân, one of them being in 30 foll. (probably the

present MS.), and a copy of the *Ṣaḥīfah* of Imām Zain al-ʿĀbidīn (see Hand-list, No. 1471). He was honoured by Shāhjahān with the title of Yāqūt-Raqam. Subsequently he left India to return to his home in Harāt, leaving at Delhi a number of eminent pupils, some of whom also received the titles of Yāqūt-Raqam and Yāqūt-Raqam Khān. He was alive up to A.H. 1114=A.D. 1702, in which year he completed another copy of the Qurān (No. 1172 below). The exact date of his death and further particulars of his life are not known.

Written in small, closely written and fully vocalised Naskh, within gold and black ruled borders. Each of the thirty *Juz* of the Qurān, although they vary in length, has been very skilfully accommodated within two pages. The verses are divided by small gilt circles. The titles of the Sūrahs are in red. The interlinear spaces in the first two pages are filled with gold.

Slightly worm-eaten and water-stained.

No. 1172.

fol. 372; lines 12; size $5\frac{1}{2} \times 4$; $3\frac{1}{2} \times 2\frac{1}{2}$.

The Same.

A valuable and elegant pocket-Qurān.

Written by the same ʿAbdalbāqī Ḥaddād on a gold ground in small and close Naskh, with all the vowel points and diacritical marks, within gold and coloured ruled borders. The first two pages are profusely illuminated. The beginnings of the four main divisions of each *Juz* are marked by ornaments in the margin. The end of each verse is marked by a cross in red. The signs of *Waḥf*, *Waḥl*, *Madd*, *Imḍāh*, etc., are in red. The titles of the Sūrahs are also in red.

At the end is a prayer, to be recited after finishing the reading of the Qurān.

Dated A.H. 1114=A.D. 1702.

The MS. was presented by Faḍl Imām Khān Bahadur of Neora, near Patna.

• No. 1173.

fol. 14; lines 13; size $7 \times 4\frac{1}{2}$; 5×3 .

The Same.

A collection of five Sûrahs, viz., xxxvi; xlviii; lvi; lxxvii; and lxxviii.

Written in fair and vocalised Naskh on a gold ground, within gold and coloured ruled borders; with an illuminated frontispiece.

Dated A.H. 1120 = A.D. 1708.

Scribe: أحمد بن ملا لقمان المالكي.

• No. 1174.

fol. 349; lines 12; size $9\frac{1}{2} \times 6$; $6 \times 3\frac{1}{2}$.

The Same.

A very splendid copy of the Qurân

Written in good and fully vocalised Naskh, within gold-ruled borders; with a double-page 'Unwân. The interlinear spaces are filled with gold. The titles of the Sûrahs are written in an elaborate *Ṣulṣ* character, white on a gold ground. The verses are separated by gold roses. The margins are covered with floral ornaments. The title-page and a fly-leaf opposite it contain the following verse of the Qurân, written in white on a gold ground, within richly illuminated borders:—

قُلْ لَّيِّنَ اجْتَمَعَتِ الْإِنْسُ وَالْجِنُّ عَلَى أَنْ يَأْتُوا بِمِثْلِ هَذَا الْقُرْآنِ
لَا يَأْتُونَ بِمِثْلِهِ وَلَوْ كَانَ بَعْضُهُمْ لِبَعْضٍ ظَهِيرًا * ٥

Dated A.H. 1135 = A.D. 1722.

Scribe: محمد رضا بن محمد بدیع العینی.

A second fly-leaf at the beginning contains a prayer to be recited, prior to the reading of the Qurân.

The title-page contains a seal and the signature of Ḥafīẓannisâ' Khâtûn, dated A.H. 1213 = A.D. 1799.

The seals of Nawwâb Wilâyat 'Alî Khân of Patna City and of his grandson, Sayyid Khurshid Nawwâb, are found at the end.

The MS. was presented to the library by Khân Bahâdur Muḥammad Ismâ'il.

No. 1175. •

fol. 346 ; lines 11 ; size $12 \times 8\frac{1}{2}$; $9\frac{1}{2} \times 5\frac{1}{2}$.

The Same.

A copy of the Qurân, with an interlinear Persian version and marginal notes, also in Persian.

According to a note at the end, the interlinear Persian version and the marginal notes are based on a commentary on the Qurân by Âqâ Muḥammad Hâdî Mâzandarânî. The note runs thus :—

ترجمہ و حواشی از تفسیر آقا محمد ہادی مازندرانی ہم شیرہ زاد
ملا محمد باقر مجلسی نوشتہ شد •

This Âqâ Muḥammad Hâdî Mâzandarânî, the son of a sister of Mullâ Muḥammad Bâqir Majlisî (d. A.H. 1110=A.D. 1698), was an eminent Shî'ah scholar. He flourished in the earlier part of the 12th century of the Hijrah, and wrote, besides a Persian commentary on the Qurân, a gloss upon the *Anwâr al-Tanzîl* of Al-Baidâwî (d. A.H. 685=A.D. 1286), and a Persian commentary on the *Shâfiyah* of Ibn al-Hâjib (d. A.H. 646=A.D. 1248). See *Kashf al-Hujub*, fol. 47^a and 90^a.

The text is written in fair large Naskh, with all the vowels, within gold and coloured ruled borders. The first two and the last six pages are richly illuminated. The verses are divided by gilt circles.

The interlinear Persian version is written in elegant small Nasta'liq, in red ink.

At the end there are two prayers, the first to be recited prior to the reading of the Qurân, and the other after completing its reading.

Dated Tuesday, the 14th Muḥarram, A.H. 1145=A.D. 1732.

Scribe : مقصود علی بن عبد الکرم.

No. 1176.

fol. 7 ; lines 9 ; size $6\frac{1}{2} \times 4$; $4\frac{1}{2} \times 2\frac{1}{2}$.

The Same.

Sûrat al-Fath (chapter xlviii), complete.

Written on a gold ground in large, elegant and fully vocalised Naskh, within gold and black ruled borders ; with a double-page 'Unwân.

Dated A.H. 1146=A.D. 1733.

Scribe : محمد رضاء بن محمد نقي التبريزي.

The title-page contains, besides two '*Arddidāh*', the following three seals.

1. A seal bearing the name of Muḥammad Šibgatallāh Khān, dated A.H. 1182=A.D. 1768.

2. A seal bearing the name of 'Anbar 'Alī Khān, dated A.H. 1182=A.D. 1768.

3. A seal bearing the name of 'Alī Naqī, dated A.H. 1195=A.D. 1781.

No. 1177.

fol. 459; lines 13; size $7\frac{1}{2} \times 4\frac{1}{2}$; $5\frac{1}{2} \times 3\frac{1}{2}$.

The Same.

A very fine and valuable copy of the Qurān.

Written in elegant small Naskh, with all the vowel points and diacritical marks, within illuminated borders. Foll. 1^b-3^a, 78^b, 79^a, 153^b, 154^a, 209^b, 210^a, 274^b, 275^a, 335^a, 388^b, 389^a, 456^b and 457^a are very richly illuminated. The *Rukū'* and the four main divisions of each *Juz* are marked by marginal ornaments. The titles of the Sūrahs are in red, within ornamental borders. The verses are separated by gilt circles.

Dated A.H. 1147=A.D. 1734.

Scribe : احمد بن ملا عثمان تبريزي.

At the end is a prayer, to be recited after finishing the reading of the Qurān.

No. 1178.

fol. 415; lines 12; size 20×12 ; $15 \times 8\frac{1}{2}$.

The Same.

An exceedingly valuable and splendid copy of the Qurān, with an interlinear Persian version.

The text is written on a paper of reddish tint in elegant, large and fully vocalised Naskh, within black-ruled and broad gold borders; with a double-page '*Unwān*'. The four main divisions of each *Juz*, the *Rukū'* (section) and the end of every five verses are marked by elaborate ornaments in the margin. The titles of the Sūrahs are

in *Sulq*, in gold, within beautifully illuminated borders. The verses are divided by illuminated circles.

The interlinear Persian version is written in fair Nasta'liq, in red ink.

Dated the 1st Rabi' II, A.H. 1160=A.D. 1747.

According to a note on the title-page, the MS. was once purchased by a certain Hasan at Shiráz, on the 6th Jumádâ II, A.H. 1162=A.D. 1749, for Rs. 5,000.

No. 1179.

fol. 137; lines 11; size $23 \times 12\frac{1}{2}$; 27×9 .

The Same.

A very splendid and exceedingly valuable large-size Qurân, with an interlinear Persian version; complete in three separate volumes.

Vol. I.

Beginning with *Sûrat al-Fâtihah* (chapter i) and breaking off abruptly with the following words of the 101st verse of *Sûrat al-Barâ'at* (chapter ix):—

وَمِنْ أَهْلِ الْمَدِينَةِ مَرَدُّوا *

No. 1180.

fol. 136; lines and size same as above.

The Same.

Vol. II.

Beginning at the point where the first volume ends in the 101st verse of *Sûrat al-Barâ'at* (chapter ix) and breaking off abruptly with the following words of the 39th verse of *Sûrat al-Ankabût* (chapter xxix):—

وَلَقَدْ جَاءَهُمْ مُوسَىٰ بِآيَاتِنَا *

No. 1181.

fol. 144 ; lines and size same as above.

The Same.

Vol. III.

Beginning at the point where the second volume ends in the 39th verse of *Sûrat al-'Ankabût* (chapter xxix) and extending to the end of the Qurân.

All the above three volumes are in the handwriting of Qâdî 'Ismatallâh Khân, a calligrapher of great reputation and skill, who surpassed all his contemporaries in the writing of Naskh. He died in A.H. 1186 = A.D. 1772, leaving behind him several specimens of his remarkable penmanship. See *Tadkirah-i-Khushnawisân*, p. 127.

The text is written in excellent large Naskh, with all the vowel points and diacritical marks, within blue-ruled and broad gold borders. The titles of the Sûrahs, indicating in each case whether it was revealed at Mecca or Medina, and giving the number of verses contained in each Sûrah, are written in a beautiful Şulṣ character, in white on a gold ground, within ornamental borders. The *Rukû'* (section) and the beginnings of the four main divisions of each *Juz* are marked by elaborate and beautiful ornaments in the margin.

The first four pages of the first volume and the last two of the third volume are very richly and tastefully illuminated.

The interlinear Persian version is written in elegant small Nasta'liq.

The colophon runs thus:—

کتب هیچمدان عصمت الله خان در سنه ۱۱۸۵ هجری *

Dated A.H. 1185 = A.D. 1771.

At the end is a prayer, to be recited after perusing the Qurân.

No. 1182.

fol. 177 ; lines 21 ; size $4\frac{1}{2} \times 2\frac{1}{2}$; $3\frac{1}{2} \times 2$.

The Same.

A very fine pocket-Qurân.

Written in good, small, closely written and fully vocalised Naskh, within gold and black ruled borders ; with a double-page

'Unwân. The titles of the Sûrahs are in red. *The verses are divided by gilt circles.

Slightly water-stained.

Dated Friday, the 2nd Shawwâl, A.H. 1195=A.D. 1781.

Scribe : محمد بن محمد رفيع الالموني .

No. 1183.

fol. 605 ; lines 9 ; size $10\frac{1}{2} \times 6\frac{1}{2}$; $8\frac{1}{2} \times 5$.

The Same.

An exceedingly valuable copy of the Qurân.

Written in elegant, large and fully vocalised Naskh, within gold and blue ruled borders. The titles of the Sûrahs are in red, within illuminated borders. The verses are separated by gilt circles. The *Rukû'* and the four main divisions of each *Juz* are marked in the margin by larger gilt circles. The first two pages as well as the last two are richly illuminated.

At the end is a prayer, to be recited after completing the reading of the Qurân.

The colophon runs thus :—

قد وقع الفراغ بتوفيق الله الصميد من تحرير هذا القرآن المجيد
يهدى القريب و البعيد العبد الضعيف النضيف المحتاج الى رحمة الله
عصمت الله برادر زاده ياقوت رقم خاني مرحوم غفر الله ذنوبهما *

According to the above colophon, the MS. is from the pen of 'Īsmatallâh, the son of the brother of Muḥammad 'Ārif, who was himself a good calligrapher and a disciple of the celebrated 'Abdal-bâqī Ḥaddād, and was honoured by Shâh 'Ālam Bahâdur Shâh I (A.H. 1119-1124=A.D. 1707-1712) with the title of Yâqût Raqam Khân. 'Īsmatallâh learnt the art of calligraphy from his afore-said uncle, and lived in the time of Nawwâb Shujâ'addawlah of Audh (A.H. 1167-1188=A.D. 1753-1775). See Taḍkirah-i-Khush-nawisân, p. 126.

The title-page contains a seal of Bakhshī al-Mulk Saifaddawlah Najaf Qulī Khân (d. A.H. 1205=A.D. 1790), dated A.H. 1191=A.D. 1777.

No. 1184.

fol. 436; lines 12; size 13×8; 9×5.

The Same.

A copy of the Qurân, with an interlinear Persian version, and marginal notes, also in Persian.

The text is written in fair bold Naskh, with all the vowel point and diacritical marks, within gold and coloured ruled borders. The verses are separated by gilt roses. The four main divisions of each *Juz* are marked by marginal ornaments. The titles of the *Sûrah* are in white on a gold ground, within rich borders. The title-page and a fly-leaf opposite it are occupied by geometrical and floral patterns in gold and colours. The first two pages of the MS. are richly illuminated.

The interlinear Persian version is written in fair Naskh, in red ink.

The following colophon is written in *Ṣulṣ*, white on a gold ground, within rich borders:—

كتبه الفقير الحقير الشيخ عبد المجيد ولد ملا جيون

According to the above colophon, the MS. is from the pen of Shaikh 'Abdalmajid, the son of Mullâ Ahmad Jiwân of Amaith (d. A.H. 1130=A.D. 1718), the celebrated tutor of the Emperor Aurangzib (A.H. 1069-1118=A.D. 1659-1707), and the author of several well-known works.

Not dated; probably 18th century.

The last folio contains several seals and '*Arḍidâh*, the earliest of which is dated A.H. 1123=A.D. 1711.

No. 1185.

fol. 225; lines 11; size 8½×5; 6½×3½.

The Same.

The first half of the Qurân, with an interlinear Persian version and marginal notes, also in Persian. It extends to the end of *Sûrah al-Kahf* (chapter xviii).

The text is written in fair Naskh, with all the vowel points and diacritical marks, within gold and black ruled borders. The titles of the *Sûrahs* are in elegant *Ṣulṣ*, in gold. The verses are divided by

gilt circles, and the end of every five and ten verses is marked in the margin by the words *خمس* and *عشر*, respectively. The first two pages are very richly illuminated. The interlinear Persian version is written in elegant Nasta'liq, in red ink.

Not dated ; probably 18th century.

The MS. was presented to the library by Sayyid Saïdar Nawwâb of Patna City.

No. 1186.

fol. 80 ; lines 11 ; size $8\frac{1}{2} \times 5$; $6\frac{1}{2} \times 3\frac{1}{2}$

The Same.

A fragment of the Qurân, with an interlinear Persian version, and marginal notes, also in Persian. It extends from the beginning of *Sûrat Maryam* (chapter xix) to the 56th verse of *Sûrat ar-Rûm* (chapter xxx).

The text is written in elegant Naskh, with all the vowel points and diacritical marks, within gold and black ruled borders. The titles of the Sûrahs are in *Şulş*, in gold. The verses are separated by gilt circles, and the end of every five and ten verses is marked in the margin by the words *خمس* and *عشر*, respectively, in gold.

The interlinear Persian version is written in elegant small Nasta'liq, in red ink.

Not dated ; probably 18th century.

No. 1187.

fol. 33 ; lines 11 ; size $7\frac{1}{2} \times 6$; $5\frac{1}{2} \times 3\frac{1}{2}$.

The Same.

A fragment of the Qurân, extending from the 46th verse of *Sûrat al-'Ankabût* (chapter xxix) to the 27th verse of *Sûrat Yâsin* (chapter xxxvi).

Written in fair Naskh, with all the vowels, within yellow and black ruled borders. The first double-page and the last are richly illuminated. The titles of the Sûrahs are in red. The verses are separated by gilt circles.

Not dated ; probably 18th century.

The title-page contains the seals of Nawwâb Wilâyat 'Alî Khân of Patna City and of his grandson, Sayyid Khurshîd Nawwâb.

The MS. was presented to the library by Khān Bahādur Muḥammad Ismāʿīl.

No. 1188.

fol. 22; lines 14-16; size $21\frac{1}{2} \times 12\frac{1}{2}$; $19\frac{1}{2} \times 10\frac{1}{2}$.

The Same.

A MS. containing several short extracts from various Sūrahs of the Qurān, with an interlinear Persian version, and marginal notes, also in Persian.

Written in fair, large and vocalised Naskh on a gold ground, within illuminated borders. The last seven folios are written in Ṣulṣ, in white on a crimson ground.

Not dated; probably 18th century.

No. 1189.

fol. 151; lines 11; size $14\frac{1}{2} \times 9$; $12\frac{1}{2} \times 6\frac{1}{2}$.

The Same.

A MS. containing five Juz of the Qurān, viz., v (fol. 1^b-32^a); viii (fol. 33^b-64^a); xi (fol. 65^b-96^a); xiv (fol. 97^b-128^a); and xxii (fol. 129^b-151^a).

Fol. 32^b, 33^a, 64^b, 65^a, 96^b, 97^a, 128^b and 129^a are blank.

Written on a crimson ground in fair bold Naskh, with all the vowels, within gold and coloured ruled borders. The titles of the Sūrahs, as well as the signs of *Waḡf*, *Madd*, *Waḡf*, etc., are in white. The verses are separated by gilt circles.

Not dated; probably 18th century.

No. 1190.

fol. 33; lines 9; size $2\frac{1}{2} \times 1\frac{1}{2}$; $2\frac{1}{2} \times 1$.

The Same.

A collection of seven Sūrahs of the Qurān, viz., xxxvi; xlvi; lv; lvi; lxvii; lxxiii; and lxxviii.

A very fine copy. Written in elegant, small and fully vocalised

Naskh, within gold and coloured ruled borders; with an illuminated frontispiece. The titles of the Sûrahs are in gold. The verses are divided by gilt circles. The interlinear spaces are filled with gold.

Not dated; probably 18th century.

No. 1191.

fol. 41; lines 7; size same as above.

The Same.

Another copy of the same seven Sûrahs.

Written in the same hand, and in the same manner, as the above.

Not dated; probably 18th century.

No. 1192.

fol. 485; lines 12; size $4\frac{1}{2} \times 2\frac{1}{2}$; $3\frac{1}{2} \times 1\frac{1}{2}$.

The Same.

A pocket-Qurân, defective at the beginning.

Written in small and rather cursive Naskh, with all the vowels, within red and blue ruled borders. The titles of the Sûrahs are in red ink.

Slightly water-stained and worm-eaten. Fol. 1, 6, and 44 are wanting.

Not dated; probably 18th century.

No. 1193.

fol. 114; lines 18; size $9\frac{1}{2} \times 5$; $6\frac{1}{2} \times 3\frac{1}{2}$.

The Same.

A defective and incomplete copy of the Qurân, with an anonymous Persian commentary in the margin; in two separate volumes.

Vol. I. •

Beginning abruptly with the following words of the 115th verse of *Sûrat al-Baqarah* (chapter ii):—

مَا تُولُوا قَدَّمَ وَجْهَ اللَّهِ ۖ إِنَّ اللَّهَ وَاسِعٌ عَلِيمٌ ۝

Ending abruptly with the following words of the 79th verse of *Sûrat al-Kahf* (chapter xviii):—

أَمَّا السَّاعِيَةُ فَكَانَتْ لِمَسْكِينٍ يَعْمَلُونَ فِي الْبَحْرِ فَأَنْدَبْتُ أَنْ أَعِيبَهَا وَكَانَ
وَرَاءَهُمْ •

No. 1194.

fol. 93; lines and size same as above.

The Same.

Vol. II.

Beginning at the point where the previous volume ends, in the 79th verse of *Sûrat al-Kahf* (chapter xviii), and breaking off abruptly in the beginning of the fourth verse of *Sûrat at-Tagâbun* (chapter lxiv).

Both volumes are written in fair Naskh, with vowel points and diacritical marks. The titles of the *Sûrahs* are in white on a gold ground. The verses are separated by gilt circles. The interlinear spaces are filled with gold. The first double-page of the first volume is richly illuminated.

The commentary is written in fair Nasta'liq.

Not dated; probably 18th century.

The MS. was presented by Sayyid Şafdar Nawwâb of Patna City.

No. 1195.

fol. 516; lines 11; size $6\frac{1}{2} \times 4\frac{1}{2}$; $3\frac{1}{2} \times 2\frac{1}{2}$.

The Same.

Written in good and fully vocalized Naskh, within gold and black ruled borders; with a double-page *Unwân*. The titles of the *Sûrahs* are in red. The verses are divided by gilt circles. The beginning of each *Juz* is distinguished by a larger gilt circle in the margin.

Slightly worm-eaten.

Not dated; probably 18th century.

No. 1196.

fol. 328; lines 15; size $4\frac{1}{2} \times 2\frac{1}{2}$; $3 \times 1\frac{1}{2}$.

The Same.

A valuable pocket-Qurân.

Written on gold-sprinkled paper in elegant, small, closely written and fully vocalised Naskh, within gold, blue and black ruled borders. The first four pages are richly illuminated. The titles of the Sûrah are in gold. The verses are divided by gilt roses. Fol. 2 and 3 are slightly damaged.

Not dated; probably 18th century.

The MS. was presented by Sayyid Khurshîd Nawwâb of Patna City on the 23rd February, 1904.

No. 1197.

fol. 281; lines 16; size $12 \times 8\frac{1}{2}$; $9\frac{1}{2} \times 5\frac{1}{2}$.

The Same.

A copy of the Qurân, with an interlinear Persian version.

The text is written in fair and fully vocalised Naskh, within gold and coloured ruled borders. The titles of the Sûrahs are in white on a gold ground. The beginnings of the four main divisions of each Juz are marked by marginal ornaments. The margins of the first double-page and the last two are covered with beautiful ornaments in gold and colours.

Not dated; probably 18th century.

The seals and signatures of Nawwâb Sayyid Wilâyat 'Alî Khân of Patna City and of his grandson, Sayyid Khurshîd Nawwâb, are found on the title-page as well as at the end.

No. 1198.

fol. 218; lines 17; size $22\frac{1}{2} \times 12$; $13\frac{1}{2} \times 7$.

The Same.

A magnificent large-size Qurân, with an interlinear Persian version, and a Persian commentary by Fathallâh bin Shukrallâh al-

Kāshānī (d. A.H. 997=A.D. 1589; see *Kaṣṣf al-Ḥuḥub*, fol. 56^b), entitled *Khulḍat al-Manhaj*.

The commentary begins thus:—

حمدی چون کلمات ربانی بیغایت شائسته لطیفی است *

The text and the commentary are both incomplete at the end. They break off abruptly with the 11th verse of *Sūratu Nāḥ* (chapter [xxi]).

The text is written in beautiful large Naskh on a gold ground, with all the vowel points and diacritical marks, within richly illuminated borders. The interlinear Persian version is written in fair Nasta'liq, in red ink.

The commentary is written slantwise in the margins in good Nasta'liq, with quotations from the text in red ink. The interlinear spaces in the margins are filled with ornaments.

The verses are divided by illuminated circles. The titles of the *Sūrah*s are in blue on a gold ground, within rich borders. The margin of the first double-page is covered with excellent and very elaborate ornaments in gold and colours.

At the beginning are two fly-leaves containing the various titles of the Qurān.

Interleaved with sheets of blank vellum, and bound in painted and glazed covers of Kashmiri workmanship. The name of Bādshāh Begam, for whom the MS. was prepared, is written thus on the edge of the right-hand cover of the MS. :—

بادشاه بیگم *

This Bādshāh Begam was the mother of Nawwāb Āṣafaddawlah of Audh (A.H. 1188-1212=A.D. 1775-1797).

On the edge of the left-hand cover is written the name of the book-binder, Faḍl 'Alī.

Not dated; probably 18th century.

No. 1199.

fol. 266; lines 15; size 12½ × 8; 8 × 4½.

The Same.

A richly illuminated copy of the Qurān, with an interlinear Persian version, and a Persian commentary, entitled *Khulḍat al-Manhaj* (see No. 1198 above).

The text and the commentary are both incomplete at the end. They break off abruptly in the beginning of the 9th verse of *Sûrat as-Saff* (chapter lxi).

The text is written in elegant Naskh on a gold ground, with all the vowel points and diacritical marks, within richly illuminated borders. The interlinear Persian version is written in fair Nasta'liq, in red ink.

The Persian commentary is written slantwise in the margins in good Nasta'liq, with quotations from the text, in red ink. The interlinear spaces in the margins are occupied by floral designs in gold and colours.

The verses are divided by illuminated circles. The titles of the *Sûrahs* are in blue on a gold ground, within ornamental borders. The first double-page is richly illuminated. The *Rubû'* (section) and the four main divisions of each *Juz* are marked by illuminations in the margin.

Foll. 1^b-7^b contain a preface to the Persian commentary, beginning as follows:—

حمدی چون کلمات ربانی بیغیت شائسته لطیفی است *

Foll. 8^b-11^b contain a short extract from the *Khulâsat al-Arkân*, a Persian work on the correct pronunciation of the Qurân.

Foll. 8^a and 12^a are blank.

Not dated; probably 18th century.

No. 1200.

fol. 34; lines 7; size 8½ × 5½; 6 × 3½.

The Same.

The 8th *Juz* of the Qurân.

Written in elegant, large and fully vocalised Naskh, within gold and coloured ruled borders; with a tastefully illuminated frontispiece. The heading of the *Juz* and the title of *Sûrat al-A'râf* (chapter vii) are in Şulş, white on a gold ground. The verses are divided by gilt circles. The *Rubû'* (section) is marked in the margin by a large gilt circle, enclosing the letter ع in white. The end of the first quarter, the half and the third quarter of the *Juz* is marked by marginal ornaments of various designs, enclosing the words ربع, نصف and ثلث, respectively.

Dated A.H. 1212=A.D. 1797.

No. 1201.

fol. 467; lines 13; size $5\frac{1}{2} \times 3$; $4\frac{1}{4} \times 2$.

The Same.

Written in elegant Naskh, with all the vowel points and diacritical marks, within gold and coloured ruled borders. The first double-page is tastefully illuminated. Fol. 2^b contains an illuminated frontispiece. The titles of the Sûrahs are in white, on a gold ground. The verses are divided by gold roses.

At the end is a prayer, to be recited after completing the reading of the Qurân.

Six fly-leaves at the beginning contain a table of the Sûrahs of the Qurân.

Not dated; probably 18th century.

No. 1202.

fol. 710; lines 5; size $12\frac{1}{4} \times 9$; $8\frac{1}{4} \times 5$.

The Same.

A copy of the Qurân, with an interlinear Urdu version; complete in two separate volumes.

Vol. I.

The first half of the Qurân, ending with the 74th verse of *Sûrat al-Kahf* (chapter xviii).

No. 1203.

fol. 706; lines and size same as above.

The Same.

Vol. II.

The latter half of the Qurân, beginning with the 75th verse of *Sûrat al-Kahf* (chapter xviii).

Both volumes are written in elegant bold and fully vocalised Naskh, within gold and coloured ruled borders. The verses are separated by gilt circles. The titles of the Sûrahs are in blue on a

gold ground, within rich borders. The *Rukʿ* (section) and the four main divisions of each *Juz* are marked in the margin by ornaments of various designs. The margins of the first four pages of the first volume are covered with tasteful and brilliant illuminations.

The interlinear Urdû version is written in fair Nastaʿliq, in red ink.

Not dated; probably 18th century.

Seals of Sayyid Khurshid Nawwâb of Patna City are found on the title-page as well as at the end.

No. 1204.

fol. 234; lines 17; size $19\frac{1}{2} \times 12\frac{1}{2}$; $15\frac{1}{2} \times 7\frac{1}{2}$.

The Same.

A copy of the Qurân, with an interlinear Persian version. The *Sûrahs* are arranged according to the chronological order of revelation.

At the end there are two additional *Sûrahs*, called respectively *Sûrat an-Nûrain* and *Sûrat al-Wildâyat*, and thirty-three additional verses belonging to various *Sûrahs*, which are not found in the text of the Qurân published by 'Uṣmân, the third Caliph (A.H. 23-35=A.D. 644-656). Some Shīʿahs of later times have contended that certain portions were deliberately omitted by 'Uṣmân, since they favoured 'Alī, the fourth Caliph (A.H. 35-40=A.D. 656-661), and his family. But this is difficult to believe. 'Uṣmân could scarcely have omitted any portion without it being observed at the time; how would 'Alī have accepted 'Uṣmân's recension, had he done so? Indeed, 'Alī himself is said to have transcribed copies of the Qurân from the same text. The Qurân itself contains frequent denunciations against those who should presume to fabricate anything in the name of the Lord, or conceal any part of that which He had revealed; and we cannot believe that any one among the early Muslims would have dared to contemplate such an act. Moreover, there are many anecdotes recorded in the canonical books of *Hadīṣ*, which go to show that the copies of the Qurân, circulated by 'Uṣmân, were transcribed from the recension made by Abû Bakr, the first Caliph (A.H. 11-13=A.D. 632-634), which is admitted by all Muslims to have been a faithful reproduction of the revelation as reduced to writing in the presence of the Prophet, and to agree in every particular, both in text and in arrangement, with the Qurân as preserved in the memories of the *Ṣahâbah*.

The purity of the text of the Qurân is universally recognised. Among European scholars, the following opinion of Sir William Muir, in his "Life of Muhamet" (p. 557), may be quoted:—

"There is probably in the world no other work which has remained twelve centuries with so pure a text. The various readings are wonderfully few in number, and are chiefly confined to differences in the vowel points and diacritical signs. But these marks were invented at a later date. They did not exist at all in the early copies, and can hardly be said to affect the text of Othmân ('Uymân)."

The additional Sûrahs and verses, found in the present copy, were no doubt composed by some Shi'ah scholar of later times; and the Shi'ahs themselves do not believe them to be the word of God, for they do not think it lawful to recite them in their prayers. Cf. *Geschichte des Qorans*, 2nd edition, edited by Schwally, vol. ii, pp. 93-112.

The Sûrahs, as they stand in the present copy, are as follows:—

1. سورة الفاتحة ; 2. سورة العلق ; 3. سورة القلم ; 4. سورة المرسل ;
5. سورة الاعلى ; 6. سورة البقر ; 7. سورة النور ; 8. سورة الاحقاف ; 9. سورة النازعات ; 10. سورة الفجر ; 11. سورة الضحى ; 12. سورة الشرح ;
13. سورة التكاثر ; 14. سورة الكونر ; 15. سورة العاديات ; 16. سورة العصر ; 17. سورة الفلق ; 18. سورة الفيل ; 19. سورة الكافرون ; 20. سورة الماعون ;
21. سورة عبس ; 22. سورة النجم ; 23. سورة الاخلاص ; 24. سورة الناس ; 25. سورة القدر ; 26. سورة الشمس ; 27. سورة البروج ; 28. سورة النبين ; 29. سورة القمر ; 30. سورة القارعة ; 31. سورة القمعة ; 32. سورة القمر ; 33. سورة المراتل ; 34. سورة ق ; 35. سورة البلد ; 36. سورة الطارق ; 37. سورة القمر ; 38. سورة ص ; 39. سورة الاعراف ; 40. سورة الحجر ; 41. سورة المزيم ; 42. سورة الفرقان ; 43. سورة الحلكتة ; 44. سورة المزيم ; 45. سورة النمل ; 46. سورة الواقعة ; 47. سورة الشعراء ; 48. سورة النمل ; 49. سورة القصص ; 50. سورة بني اسرائيل ; 51. سورة يونس ; 52. سورة الزمر ; 53. سورة الانعام ; 54. سورة الحجر ; 55. سورة لقمان ; 56. سورة المؤمن ; 57. سورة المؤمن ; 58. سورة الحبا ; 59. سورة الزمر ; 60. سورة المؤمن ; 61. سورة المؤمن ; 62. سورة المؤمن ; 63. سورة المؤمن ; 64. سورة المؤمن ;

65. سورة الجاثية ; 66. سورة الاحقاف ; 67. سورة الذاريات ; 68. سورة الفاشية ;
 69. سورة الكهف ; 70. سورة النحل ; 71. سورة النوح ; 72. سورة ابراهيم ;
 73. سورة الطور ; 74. سورة المؤمنون ; 75. سورة الم سجدة ; 76. سورة الطور ;
 77. سورة النبأ ; 78. سورة المعارج ; 79. سورة المعارج ; 80. سورة النبأ ;
 81. سورة العنكبوت ; 82. سورة الانشقاق ; 83. سورة الانفطار ; 84. سورة العنكبوت ;
 85. سورة الانفال ; 86. سورة البقرة ; 87. سورة الروم ; 88. سورة المطففين ;
 89. سورة النساء ; 90. سورة المتحنه ; 91. سورة الاحزاب ; 92. سورة آل عمران ;
 93. سورة الرعد ; 94. سورة الحديد ; 95. سورة الزلزال ; 96. سورة الرعد ;
 97. سورة البينة ; 98. سورة الطلاق ; 99. سورة على اتي ; 100. سورة الرحمن ;
 101. سورة العنكبوت ; 102. سورة النصر ; 103. سورة النور ; 104. سورة العنكبوت ;
 105. سورة الحجرات ; 106. سورة المجادلة ; 107. سورة الممتحنه ; 108. سورة النور ;
 109. سورة النور ; 110. سورة النور ; 111. سورة النور ; 112. سورة النور ;
 113. سورة النور ; 114. سورة النور ; 115. سورة النور ; 116. سورة النور .

The text is written in beautiful large Naskh, with all the vowel points and diacritical marks, within gold and black ruled borders. The verses are properly numbered in red ink, and separated by gilt circles. The interlinear Persian version is written in fair Nasta'liq in red ink. Fol. 142^a is blank.

Two fly-leaves at the beginning contain a table of the Sûrahs of the Qurân.

Not dated ; probably 18th century.

No. 1205.

fol. 402 ; lines 12 ; size 16 × 9½ ; 13 × 6½.

The Same.

A large-size Qurân, with an interlinear Persian version, and marginal notes, also in Persian.

The text is written in elegant and fully vocalised Naskh, within gold and coloured ruled borders ; with a double-page 'Unwân. The title-page contains an octagonal ornamental design in gold and

colours. The *Rubc'* (section) and the beginnings of the four main divisions of each *Juz* are marked in the margin by oblong ornaments. The verses are divided by gilt roses. The titles of the *Sûrahs* are in white on a gold ground, within illuminated borders.

The interlinear Persian version is written in small Naskh, in red ink.

Not dated; probably 18th century.

Foll. 401^b-402^a contain a prayer, to be recited after completing the reading of the Qurân.

The seals of Nawwâb Wilâyat 'Ali Khân of Patna City and of his grandson, Sayyid Khushid Nawwâb, are found on the title-page as well as at the end.

The MS. was presented to the library by Khân Bahâdur Sayyid Muhammad Ismâ'il on the 21st July, 1903.

No. 1206.

Foll. 197; lines 19; size $5\frac{1}{2} \times 3\frac{1}{2}$; $4\frac{1}{2} \times 2\frac{1}{2}$.

The Same.

A valuable pocket-Quran.

Written in elegant, fully vocalised Naskh, within gold and black ruled borders. The first two pages are richly illuminated. The margins of foll. 2^b and 3^a are covered with floral designs in gold and colours, while the interlinear spaces are filled with gold. The title-page and three fly-leaves at the beginning, containing a prayer to be recited prior to the reading of the Qurân and a table of the *Sûrahs*, are profusely illuminated. The titles of the *Sûrahs* are in red on a gold ground. The verses are separated by gilt roses. Each *Juz* and the four main divisions of each *Juz* of the Qurân are marked by marginal ornaments.

At the end is a prayer, to be recited after completing the reading of the Qurân.

Slightly worm-eaten.

Dated A.H. 1237=A.D. 1821.

Scribe: محمد حسين بن محمد صادق

The MS. was presented by Sayyid 'Ali Naqi of Muzaffarpûr.

No. 1207.

fol. 31 ; lines 31 ; size $9\frac{1}{2} \times 6\frac{1}{2}$; $8 \times 5\frac{1}{2}$.

The Same.

A copy of the Qurân in 30 foll.

Written in small elegant Naskh, with occasional vowel points, within black-ruled borders. The titles of the Sûrahs are in red ink.

The title-page contains a prayer to be recited prior to the reading of the Qurân, and the last folio a prayer to be recited after completing its reading.

Dated Thursday, the 1st Rabî' I, A.H. 1292=A.D. 1875.

Scribe : محمد هادي بن آغا محمد علي بن علي نقي مازندراني.

The MS. was presented by Sayyid Şafdar Nawwâb of Patna City on the 21st July, 1909.

No. 1208.

fol. 39 ; lines 11 ; size $4\frac{1}{2} \times 2\frac{1}{2}$; $3\frac{1}{2} \times 2$.

The Same.

A MS. containing short extracts from various Sûrahs of the Qurân.

Written in ordinary Indian Naskh, with all the vowel points, within coloured ruled borders.

Not dated ; probably 19th century.

No. 1209.

fol. 152 ; lines 11 ; size $12 \times 8\frac{1}{2}$; $8\frac{1}{2} \times 5\frac{1}{2}$.

The Same.

A fragment of the Qurân, extending from the 201st verse of *Sûrat al-A'raf* (chapter vii) to the 32nd verse of *Sûrat Luqmân* (chapter xxxi).

Written in Naskh, with numerous short lacunae.

Not dated ; probably 19th century.

No. 1210.

fol. 300; lines 13; size $12 \times 7\frac{1}{2}$; $8\frac{1}{2} \times 4\frac{1}{2}$.

The Same.

Written in elegant, large and fully vocalised Naskh, within gold, blue and black ruled borders; with a fine double-page 'Unwân. The titles of the Sûrahs are in red ink. The verses are divided by gilt circles. The *Rukû*' (section) and the four main divisions of each *Juz* are marked in the margin by larger illuminated circles.

Not dated; probably 19th century.

VARIOUS READINGS OF THE QURÂN.

No. 1211.

fol. 281; lines 12; size $8\frac{1}{2} \times 6\frac{1}{2}$; $6\frac{1}{2} \times 5\frac{1}{2}$.

كتاب العجبة في القراءات السبعة

KITAB AL-HUJJAH FI'L-QIRÂ'ÂT
AS-SAB'AH.

The first two parts of the *Kitâb al-Hujjah* (book of convincing argument), a very rare and old work on the various readings of the seven canonical Qurân-readers, described in Hâj. Khal., vol. v, pp. 93 and 134, as a commentary on the *Kitâb al-Qirâ'ât as-Sab'ah* of Abû Bakr Ahmad bin Mûsâ, commonly called Ibn Mujâhid (d. A.H. 324=A.D. 936).

Author: Abû 'Alî al-Hasan bin Ahmad bin 'Abdalgaffâr bin Muḥammad bin Sulaimân bin Abân al-Fasawî al-Fârisî ابرعلى الحسن بن عبد الغفار بن محمد بن سليمان بن ابان الفارسي one of the greatest of grammarians. He was born at Fasâ, a town in the province of Fara, in A.H. 288=A.D. 901. In A.H. 307=A.D. 919 he went to Bagdâd, where he prosecuted his studies under Abû Bakr Muḥammad Ibn as-Sarrâj (d. A.H. 316=A.D. 929) and Ibrâhîm Ibn Sahl az-Zajjâj (d. A.H. 310=A.D. 922), the greatest philologists of the time. He travelled over many countries, and stopped for some time at Aleppo, with Saifaddawlah Ibn Hamdân (A.H. 333-356).

=A.D. 944—987), by whom he was received 'in A.H. 341=A.D. 953. He had some conferences there with the famous poet, Al-Mutanabbî (d. A.H. 354=A.D. 965). Later on he proceeded to Fârs, where he gained the favour and high esteem of 'Aḡdaddawlah Abū Shujā' Khusrāw (A.H. 338—372=A.D. 949—982), the second ruler of the Buwaihids of Fârs, for whom he composed his two famous grammatical works, viz., *Al-'Idāh* and *Al-Takmilah*. Ibn Khallikān (De Slane's translation, vol. i, p. 381) says that he was suspected of being a Mu'tazalite. Ibn Abi'd-Dam (At-Ta'rikh al-Islāmī, fol. 141^b) says that the people of Bagdād regarded him as a greater grammarian even than the celebrated Al-Mubarrad (d. A.H. 285=A.D. 998). Our author wrote a large number of books. Besides the present work and those mentioned in Brock., vol. i, p. 114, the following compositions of his are enumerated by Yāqūt in the *Irsḡād al-Arīb* (vol. vi, part iii, pp. 9—22):—

- (i) كتاب ابيات الاعراب ; (ii) كتاب الايضاح الشعري ; (iii) كتاب مختصر
- (vi) المسائل ; (v) المسائل البعدادية ; (iv) المسائل الحليية ; (vii) الشيرازية
- (ix) كتاب المقصور والممدود ; (viii) كتاب الافعال ; (x) كتاب نقض الهادور
- (xii) كتاب التلخيص لكلام ابي علي الجبائي ; (xi) كتاب الترجمة ; (xiii) كتاب التلخيص لكلام ابي علي الجبائي
- (xv) المسائل المعاني ; (xiv) المسائل البصرية ; (xvi) المسائل العسكرية ; (xvii) المسائل المصلحة من كتاب ابن السراج
- (xix) المسائل المشككة ; (xx) المسائل الكرمانية ;

He is called by some "Al-Fasawī" and by others "Al-Fârisī", with reference to his native town and province, respectively. He died at Bagdād on Sunday, the 17th Rabi' II, A.H. 377=A.D. 987. Ibn al-Aḡṣr (Al-Kāmil, vol. ix, p. 36), however, places his death in A.H. 376=A.D. 986. For further particulars of his life see Nāmāh-i-Dāniṣṡwarān, vol. i, pp. 513—21; Ibn Khallikān (De Slane's translation, vol. i, pp. 379—81); Buḡyat al-Wu'āt, fol. 170^b; Yāqūt, vol. vi, part iii, pp. 9—22; Nuzhat al-Alibbā', fol. 145^a; Dustūr al-'Ilām, fol. 90^a; Tāj at-Ṭabaqāt, vol. iv, part ii, fol. 189^a; Mir'āt al-Janān, fol. 227^b; Muḡmal Faṣiḡhī, fol. 126^a; and Brock., vol. i, pp. 113—4.

Ibn Jinnī, the author's pupil, in the introduction to his work, entitled *Al-Muḡtasib* (No. 1213 below), makes the following remarks regarding the *Kiṡb al-Hujjah*:—

فلن ابا علي رحمه الله تعالى عمل كتاب العجبة في القراءات

فتجاوز فيه قدر حلجة القراء الى ما يجفوا عنه كثير من العلماء ونحن

بِاللهِ وَلَهُ وَالْيَهُ وَهُوَ حَسْبُنَا عَلَىٰ أَنْ الشَّيْخَ أَبَا عَلِيٍّ رَضِيَ اللَّهُ عَنْهُ قَدْ كَانَ
وَقَدْ حَدَّثَ نَفْسَهُ بِعَمَلِهِ وَهُمْ أَنْ يَضَعَ يَدَهُ فِيهِ وَيَبْدَأُ بِهِ فَأَعْتَرَضَتْ خَوَالِجُ
هَذَا الدَّهْرِ دُونَهُ وَحَالَاتُ هَفَوَاتِهِ بَيْنَهُ وَبَيْنَهُ هَذَا عَلَىٰ مَا كَانَ رَحِمَهُ اللَّهُ
تَعَالَى عَلَيْهِ مِنْ خُلُوصِهِ وَسِرْوَةِ فِكْرِهِ •

The MS. is defective at the beginning. It opens abruptly thus:—

..... قَصْدَتُهُ وَالْمَعُونَةُ عَلَيْهِ وَهُوَ حَسْبُنَا وَنَعْمَ الْوَكِيلُ - فَاتَّصَتْ
الْكِتَابُ - ااخْتَلَفُوا فِي اثْبَاتِ الْآلِفِ وَاسْقَاطِهَا مِنْ قَوْلِهِ جَبَلٌ وَعِزُّ مَلِكٍ
يَوْمَ الدِّينِ فَقَرَأَ عَاصِمٌ وَالْكَسَائِيُّ مَالِكٌ بِالْآلِفِ وَقَرَأَ الْبَاقُونَ مَلِكٌ بِغَيْرِ
الْآلِفِ وَلَمْ يَمَلْ أَحَدٌ الْآلِفَ مِنْ مَالِكِ الْهَمْ •

On fol. 144^b, the first part ends with these words:—

يَتْلُوهُ فِي الْجُزْءِ الثَّانِي قَوْلُهُ تَبَارَكَ وَتَعَالَى غَشَاةٌ فِي سُورَةِ الْبَقَرَةِ
الْحَمْدُ لِلَّهِ كَمَا هُوَ أَهْلُهُ وَصَلَّى اللَّهُ عَلَى مُحَمَّدٍ نَبِيِّهِ الْمُصْطَفَى وَآلِهِ •

The second part, which is defective at the beginning, opens abruptly on fol. 146^a with these words:—

..... فَإِنْ شُئْتَ جَعَلْتَهُ صَفَةً وَاضْمَرْتَ الْخَبَرَ
وَالْبُعْدَادِيُّونَ فِيمَا حَكَى لَنَا عَنْهُمْ يَجْزِئُونَ فِي هَذَا وَيَقُولُونَ أَنْ يَكُونَ الظَّرْفُ
مِنْ صَلَةِ الْمُبْنِيِّ الْمُبْنِيِّ غَيْرِ الْمَنْوُونِ فَأَمَّا قَوْلُهُ تَبَارَكَ وَتَعَالَى لَا بُشْرَى
يَوْمَئِذٍ لِلْمُجْرِمِينَ فَإِنْ جَعَلْتَ بُشْرَى فِي مَوْضِعِ تَنْوِينٍ جَازٍ أَنْ يَكُونَ يَوْمَئِذٍ
مِنْ صَلَتِهِ وَأَنْ جَعَلْتَهُ فِي مَوْضِعِ الْفَتْحِ لِلْمُبْنِيِّ جَازٍ أَنْ يَكُونَ خَبَرًا الْهَمْ •

The second part ends on fol. 278^a thus:—

يَتْلُوهُ فِي الْجُزْءِ الثَّالِثِ أَنْ شَاءَ اللَّهُ ااخْتَلَفُوا فِي إِسَارِئِ تَعْدُوهُمْ
فِي اثْبَاتِ الْآلِفِ فِي الْحَرْفَيْنِ وَاسْقَاطِهَا وَالْحَمْدُ لِلَّهِ كَمَا هُوَ أَهْلُهُ وَصَلَّى
اللَّهُ عَلَى مُحَمَّدٍ نَبِيِّهِ وَآلِهِ وَسَلَامٌ تَسْلِيمًا •

There are several notes, at the end of both parts, giving the names of those who read the MS. with Tâjaddin Abu'l-Yumn Zaid bin al-Hasan al-Kindî, whose signature is found on the title-page of part X (see No. 1212 below).

This Tājaddīn Abu'l-Yumn, a great grammarian and Qurān-reader, was born at Bagdād, A.H. 520=A.D. 1126. He settled permanently at Damascus, where he gained the special favour of the Amīr 'Izzaddīn Farrukh Shāh, a nephew of Sulṭān Ṣalāhaddīn Yūsuf al-Ayyūbī (A.H. 564—589=A.D. 1169—1193). Having accompanied the Amīr to Egypt, he had an opportunity of consulting the most valuable works preserved in the libraries of that country. He composed several instructive works, some of which are noticed by Hāj. Khal.; but unfortunately none of them is now extant. He died at Damascus on Monday, the 6th Shawwāl, A.H. 613=A.D. 1217. For his life see Ibn Khallikān (De Slane's translation, vol. i, pp. 546—549); *Buḡyat al-Wu'āt*, fol. 196^a; *Mir'āt al-Janān*, fol. 381^a; *Ṭabaqāt al-Qurrā'* by Aḍ-Ḍahabī, fol. 135^a; *Dustūr al-I'lām*, fol. 118^a; *Al-Jawāhir al-Muḍīyah*, vol. i, fol. 110^a; *Yâqût*, vol. iv, p. 222; and *Tâj at-Ṭabaqāt*, vol. vii, part i, fol. 53^a.

Fol. 144^b contains the following note, dated the 6th Rabī' I, A.H. 582=A.D. 1186, which tells us that the MS. was read in the presence of Tājaddīn al-Kindī at several sittings:—

• سمع هذه المجلدة على المولى الصدر الامام الكبير تاج الدين شرف الاسلام سيد العلماء ابي اليمى زيد بن الحسن بن زيد الكندي عبد الرحمن بن محمد بن ابراهيم الطبراني [و] حسام الدين ابو الحسن علي بن احمد بن مكى و تقي الدين عمر بن الحسن بن علي الموصلي و شهاب الدين ابو المكاس سليمان بن الفضل بن الحسن البانياسي و رضي الدين عبد الجليل بن احمد الحواري و موفق الدين ابو الجندان رضوان بن و علي بن ابي الفضائل الدمشقي و عمر بن فضل عبد الله الصرخدي و ذلك في مجالس آخرها سادس ربيع الاول سنة اثنين و ثمانين و خمس مائة •

This is attested by Tājaddīn al-Kindī in his own hand thus:—

هذا صحيح و كتبه ابو اليمى بخطه •

Another note, on the same folio, copied from Tājaddīn al-Kindī's autograph note, and dated A.H. 623=A.D. 1226, reads thus:—

• شاهدت بخط شيخنا تاج الدين رحمه الله في بيت الامام نجيب

الله الكندي سلمه الله و سمع ايضا كتاب الحجة فى القراءات لابي علي
 الفارسي وهى روايتي عن شيخى الامام ابي محمد عبد الله بن علي بن
 احمد قراءة عليه عن الشيخ ابي طاهر احمد بن علي بن عبد الله بن سوار
 المقرئ عن ابي عبد الله الحسين بن علي الامدي عن علي بن عيسى
 الربيع عن ابي علي الحسن بن احمد بن عبد الغفار الفارسي المصنف
 و كنت سمعتها عليه بقراءة غيري قبل ذلك و كتب ابو اليمن الكندي -
 نقلته كما شاهدته فى مفر من سنة ثلاث و عشرين و ستمائة •

A note, in the margin of the same folio, a portion of which has been cut off by the binder, tells us of the reading of the MS. in the presence of the same Tājaddīn al-Kindī at the grand mosque of Damascus at several sittings, the last of which was held on Wednesday, the 18th Du'l-Hijjah, A.H. 589=A.D. 1193.

Fol. 145 contains a lengthy note, dated the 'Azīziyah Madrasah, Damascus, Sunday, the 20th Du'l-Qa'dah, A.H. 606=A.D. 1210, giving the following names, among others, of those who read the book with Tājaddīn al-Kindī:—

1. Qādī Zakīaddīn Ṣadr ash-Shām Abu'l-'Abbās Ṭāhir bin Muḥammad bin 'Alī al-Qurashī (d. A.H. 610=A.D. 1214; see *Ṭabaqāt* by Ibn al-Mulaqqin, fol. 115^b).

2. Wajīhaddīn Abu'l-Faraj Ibrāhīm bin Yūsuf al-Ma'āfirī al-Bānī (d. A.H. 612=A.D. 1216; see *Al-Jawāhir al-Muḍīyah*, vol. i, fol. 22^a).

3. Muḥammad bin Aḥmad Agh-Shāṭibī (d. A.H. 614=A.D. 1218; see *Ṭabaqāt al-Qurrā'* by Aḍ-Ḍahabī, fol. 138^b).

4. Abu'l-Ḥasan 'Alī bin Abī'l-Ḥasan bin Abī 'Abdallāh al-Wāsiṭī (d. A.H. 617=A.D. 1220; see *ibid.*, fol. 141^a).

5. Ismā'il bin 'Abdallāh bin 'Abdalmuḥsin al-Anmāṭī (d. A.H. 619=A.D. 1222; see *Ṭabaqāt* by Al-Isnawī, fol. 24^b).

6. Zainaddīn Abu'l-Ḥusain Yahyā bin Mu'tī bin 'Abdannūr az-Zuwāwī an-Naḥwī (d. A.H. 628=A.D. 1231; see *Buḡyat al-Wu'āt*, fol. 333^a).

7. Abu'l-Faṭḥ Maṣnūr bin 'Abdallāh bin Jāmi' aḍ-Ḍarīr (d. A.H. 641=A.D. 1244; see *Ṭabaqāt al-Qurrā'* by Aḍ-Ḍahabī, fol. 152^a).

8. Al-Muntakhab bin Abī'l-'Izz bin ar-Raḥīd al-Hamdānī (d. A.H. 643=A.D. 1245; see *ibid.*, fol. 151^a).

9. 'Alamaddīn Abu'l-Ḥasan 'Alī bin Muḥammad as-Sakhāwī (d. A.H. 643=A.D. 1245; see No. 1246 below).

10. Abu'l-Binā' Maḥmūd, the son of 'Alamaddīn as-Sakhāwī.
11. Al-Qāḍī al-Muntaḥab Kamāladdīn Abu'l-Mufaḍḍal Yaḥyā bin Muḥammad bin 'Alī al-Qurashī (d. A.H. 668=A.D. 1270; see *Ṭabaqāt* by Ibn al-Mulaqqin, fol. 115^b).
12. Ismā'il bin Abī Ṭālib al-'Attār (d. A.H. 668=A.D. 1270; see *Ṭabaqāt al-Qurrā'* by Aḍ-Ḍahabī, fol. 155^a).
13. Aminaddīn Abu'l-'Abbās Aḥmad bin 'Abdallāh, the nephew of Ṭājjaddīn al-Kindī.
14. Abū Ishāq Ibrāhīm bin 'Abdalwahrāb bin Abī'l-Ma'ālī al-Khazraḡī ar-Raiḡānī (who was alive up to A.H. 625=A.D. 1228; see *Ṭabaqāt* by Ibn al-Mulaqqin, fol. 122^a).
15. 'Azizaddīn Abū Ḥāmid Muḥammad, the son of 'Imāddaddīn Muḥammad al-Kātib al-Iṣfahānī (d. A.H. 597=A.D. 1200; see Ḥuṣn al-Muḥāḍarah, fol. 142^b).

Fol. 278^b contains a note, which tells us of the reading of the second part of the work in the presence of Ṭājjaddīn al-Kindī at the grand mosque of Damascus at four sittings, the last of which was held on Wednesday, the 2nd Muḥarram, A.H. 590=A.D. 1194.

Another note, on the same folio, dated the 'Azīziyah Madrasah, Damascus, Sunday, the 27th Du'l-Qa'dah, A.H. 606=A.D. 1210, repeats, for the most part, the contents of that found on fol. 145. The following concluding words of this note are in Ṭājjaddīn al-Kindī's own hand:—

عاد القاري لولدي أبي الفضل الكحل أبي عبد الله و أبي الفرج
ما فاتهما من هذا الجزء فصح لهما سماع جميعه و كتب ابو اليمن بخطه •

Fol. 281, which is the last folio of the seventh part of the work, contains two notes. The first tells us of the reading of this seventh part, in the presence of Ṭājjaddīn al-Kindī, at the grand mosque of Damascus at three sittings, the last of which was held on Wednesday, the 7th Rabi' I, A.H. 590=A.D. 1194. It also states that Ṭājjaddīn al-Kindī was authorised to teach the book by Imām Abū Muḥammad 'Abdallāh bin 'Alī bin Aḥmad an-Naḡwī in A.H. 540=A.D. 1146. The second note tells us of the reading of the seventh part, again in the presence of Ṭājjaddīn al-Kindī, at the 'Azīziyah Madrasah, Damascus, at two sittings, the last of which was held on Sunday, the 17th Muḥarram, A.H. 607=A.D. 1210.

No other copy of the work is known.

Written in old Arabian Naskh, with occasional vowel-points.

- Fol. 280 should follow fol. 273.

The date of the copy is not given; but it must certainly be earlier than the date of the first note, viz., A.H. 582=A.D. 1186.

Slightly worm-eaten and water-stained.

Foll. 68^a, 143^b, 144^a, 230^a, 254^b, and 273^b contain seals of Ilyās bin Muḥammad bin 'Alī al-'Arabī, a distinguished Qurān-reader of Damascus. According to Aḍ-Ḍahabī, *Ṭabaqāt al-Qurrā'*, fol. 142^b, he died in A.H. 626=A.D. 1229.

No. 1212.

fol. 140; lines and size same as above.

The Same.

The tenth part of the work noticed above.

Beginning:—

قرأ نافع وحفص عن عاصم أف لهما - خفض مذنون - ابن كثير و ابن
عاصم و الكسائي أف لهما - خفض غير مذنون - قال ابو على من نون فقال
أف جعله نكرة مثل غاتي و صه و نحو ذلك من الاصوات و هذا التفويين
في الصوت دليل التذكير و من لم يذنون جعله معرفة كانه في المعنى
الصوت الذي يعرف الخ *

Incomplete at the end. It breaks off abruptly thus:—

و زعم بعض البصريين في حذف هذه النون انما لغة لفظان *

Uniform with the preceding, and written by the same hand. The seals of Ilyās bin Muḥammad bin 'Alī al-'Arabī are found on foll. 1^b, 2^a, 83^a, and 148^b.

Slightly worm-eaten and water-stained.

The title-page bears the signature of Tājaddīn Zaid bin Ḥasan al-Kindī, for some account of whom see No. 1211 above.

No. 1213. •

fol. 202; lines 25; size $8\frac{1}{2} \times 6$; $8 \times 4\frac{1}{2}$.

المختص في شرح الشواذ

**AL-MUHTASIB FÎ SHARḤ
ASH-SHAWÂD.**

A rare copy of a work, treating of the disputed readings of the Qurân, based on the *Kitâb ash-Shawâdd* of Abû Bakr Aḥmad bin Mûsâ, better known as Ibn Mujaḥhid (d. A.H. 324=A.D. 936).

Author: Abu'l-Fath 'Uṣmân bin Jinnî al-Mawṣilî an-Nahwî
أبو الفتح عثمان بن جني الموصلی النهوي

Beginning:—

اللهم انا نعتمدك اقصى مدى العامدين ونعترف بألئك كما
• اوجبت على المطيعين من عبادك المعترفين اليك •

The author, a grammarian and philologist of eminent talent, whose father was a Greek slave belonging to Sulaimân bin Fahd bin Aḥmad al-Azdî, was born at Mawṣil some time before A.H. 330=A.D. 941. He was an assiduous disciple of Abû 'Alî al-Fârisî (d. A.H. 377=A.D. 987), to whom he attached himself for a period of about forty years. After the death of Al-Fârisî, he succeeded him as the chief philologist in Baġdâd, and wrote, besides the present work, a large number of instructive books on the science of grammar, among which *Al-Khaṣṣi's*, *Sirr as-San'ah*, *Kitâb al-Lam'* and *Sharḥ Taṣrif al-Mâzinî* are much admired. His works are remarkable for the way in which he has applied scientific principles to the study of grammar. His treatise on the principles of inflection has been translated into Latin, and was published by G. Hoberg, Leipzig, 1885. Our author also wrote a commentary on the *Diwân* of Al-Mutanabbî (d. A.H. 354=A.D. 965), which work he studied under the personal direction of the author. This commentary was the first of its kind, and became the chief source for later commentaries. He died at Baġdâd on Friday, the 27th Ṣafar, A.H. 392=A.D. 1002. Ibn Abî'd-Dam (*At-Ta'rikh al-Isāmî*, fol. 143^a), however, places his death in A.H. 386=A.D. 996. For the author's life and a complete list of his works see *Nāmah-i-Dānishwarān*, vol. i, p. 171. See also *Nuzhat al-Alibbā'*, fol. 151^b; *Yâqût*, vol. v, p. 15; Ibn Khallikān (*De Slane's translation*, vol. ii, p. 191); *Dustūr al-I'lām*, fol. 33^a;

Mir'ât al-Janân, fol. 237^b; Buġyat al-Wu'ât, fol. 257^b; Tâj at-Tabaqât, vol. iv, part ii, fol. 304^a; and Brook., vol. i, p. 125.

In the preface, the author makes mention of the *Kitâb al-Hujjah* of Abû 'Ali al-Fârisî (No. 1211 above) and of the *Kitâb ash-Shawâdd* of Ibn al-Mujâhid. The former, he says, exceeded the limits necessary for dealing with the subject. On the latter he depends for both matter and method. He also mentions as his authorities the names of the following two masters of the subject, with *Isnâd* (i.e., the names of the intermediate teachers through whom their teaching was derived):—

1. Abû Hâtim Sahl bin Muḥammad bin 'Uḡmân as-Sajistânî (d. A.H. 250=A.D. 864).

2. Abû 'Ali Muḥammad bin Aḥmad al-Mustanîr Quṭrub (d. A.H. 206=A.D. 821).

The following, quoted from the preface, will give a fair idea of the subject-matter and of how it is dealt with in the present work:—

و انا باذن الله ياسي بكتاب اذكر فيه احوال ما شذ عن السبعة و قائل
في معناه ما يريه الله عز اسمه و اياه استعين و هو كافي و نعم الوكيل اعلم
ان جميع ما شذ عن قراءة الدراة السبعة و شهرتهم مغنية عن تسميتهم ضربا
ضرب شذ عن القراءة عاريا من الصفة ليس فيه الا ما يتذوله الظاهر فما
هذه سبيله فلا وجه للتشغل به و ذلك ان كتابنا هذا ليس موضوعا على
جمع كافة القراءات الشاذة عن قراءة السبعة و انما الغرض فيه ابانة ما لطفت
صنعت و اغربت طريقته و ضرب ثل و هو هذا الذي نحن على سمته اعني
ما شذ عن السبعة و غمض عن ظاهر الصفة و هو المعتمد المقول عليه
المولى جمة الاشتغال به و نحن نورد ذلك على ما روينا ثم على ما صح
عندنا من طريق رواية غيرنا له لا نالوا فيه وجبة ما تقتضيه حال مثله من
تأدية امانته و تحري الصحة في روايته و على اننا نكتفي فيه على كتاب
ابي بكر احمد بن موسى بن مجاهد رحمه الله تعالى الذي وضعه لذكر
الشواذ من القراءة اذ كان موسوما به معفو الاجاء عليه و اذ هو اثبت
في النفس من كثير من الشواذ المحكية عن ليست له روايته ولا ترفيقه
و لا هدايته فاما ما روينا في ذلك فكتاب ابي حاتم سهل بن محمد بن

عثمان السجستاني وروينا ايضا في كتاب ابي علي محمد
بن المستنير قطرب رحمه الله من هذه الشواهد صرا كبيرا غير ان كتاب ابي
حاتم اجمع من كتاب قطرب .

The work is arranged according to Sûrahs of the Qurân.

Hâj Khal., vol. v, p. 105, describes the present work as a commentary on the *Kitâb ash-Shawâdd* of Abû Bakr Aḥmad bin Mûsâ bin al-Mujâhid; but it is evidently an original work. The title given on fol. 1^a is *كتاب المحتسب في شرح الشواهد*; and by the word *شرح* is understood an exposition, not a commentary. In *Buḡyat al-Wu'ât* (*loc. cit.*), however, the work is entitled *اعراب الشواهد*.

Only two other copies of the work are known, one in the Library of Kuprlizâdah, No. 29, and the other in the Library of Râgib Pâshâ, No. 13.

Two short notes are given at the end, reproducing the author's autograph notes on his own copy. The first begins thus *وما وجد بخط* and the second begins with the word *مؤلفه* على ظهر الجلد من كتابه. This shows that the present MS. was transcribed from a copy, which had been in the author's hands.

Written in ordinary Arabian Naskḥ.

Dated the 18th Jumâdâ II, A.H. 1068=A.D. 1657.

Scribe: تاج الدين محمد الحنفى.

A flyleaf at the end contains a note, explaining the meaning of some Arabic idioms.

No. 1214.

fol. 670; lines 21; size $10\frac{1}{2} \times 6\frac{1}{2}$; 8×4 .

جامع البيان فى القراءات السبع

JÂMI' AL-BAYÂN FI'L-QIRÂ'ÂT AS-SAB'.

A rare and comprehensive work on the various readings of the seven canonical Qurân-readers, by Abû 'Amr 'Uṣmân bin Sa'îd ad-Dâni al-Qurṭubî أبو عمرو عثمان بن سعيد الداني القرطبي.

Beginning:—

حدثني الفقيه المقرئ ابو داود قال حدثني شيخنا ابو عمرو عثمان
بن سعيد بن عمرو الفقيه المقرئ اللغوي الاموي

قراءة مني عليه في منزله بمدينة دانية من كتبني وهو بمسك امله في ربيع الآخر سنة اربعين واربعمائة قلت له قلت رضي الله عنكم الحمد لله بلربي الانام بحكمته وفطر السموات والارض بقدرته الاول بلا عدل ولا الآخر بلا مثيل الم *

The author, a great Qârî of Spain, was born at Dâniyah in A.H. 371=A.D. 981. From A.H. 386=A.D. 996 he applied himself to his studies. In A.H. 397=A.D. 1006 he journeyed to the east, made the Hajj pilgrimage, and spent four months at Qairawân and a year in Cairo. On his return to Spain, in Du'l-Qa'dah, A.H. 399=A.D. 1008, he settled in his native town, where he died in Shawwâl, A.H. 444=A.D. 1053. He acquired much traditional learning from the lips of Ibn Ġalbân (d. A.H. 389=A.D. 998) and other great masters. The number of works composed by him, as stated by Ad-Dahabî, *Ṭabaqât al-Qurrâ'*, fol. 91^a, amounted to one hundred and twenty. Brock., vol. i, p. 407, enumerates nine compositions of his, all of them on the various readings and correct pronounciation of the Qurân. For his life see *Mir'ât al-Janân*, fol. 256^a; *Dustûr al-I'lâm*, fol. 47^b; *Dahabî's Ṭabaqât al-Qurrâ'*, fol. 91^a; *Tadkîrat al-Ḥuffâḡ*, vol. iii, p. 16; *Yâqût*, vol. v, p. 35; *Nafḥ at-Tîb*, vol. i, p. 386.

The work is divided into thirty *Bâb* as follows:—

- I. Fol. 5^a. باب ذكر الغدير الوارد من النبي صلى الله عليه وسلم بان القرآن انزل على سبعة احرف و بيان ما ينطوي عليه من المعاني وبشتمل عليه من الوجوه *
- II. Fol. 17^a. باب ذكر الاخبار الواردة بالعض على اتباع الائمة من السلف في القراءة والتمسك بما ادلة ائمة القراءة منهم *
- III. Fol. 21^a. باب ذكر اسماء ائمة القراءة والناقلين عنهم وانسابهم وكناهم وصوابهم وفتاتهم وتكت من مناقبهم واخبارهم *
- IV. Fol. 41^a. باب ذكر تسمية ائمة القراآت الذين نقلوا عنهم القراءة وادوها اليهم عن رسول الله صلى الله عليه وسلم *

- V. Fol. 61^b. باب ذكر الاسانيد التي نقلت اليها القراءة عن الامة
القراءة رواية وادت اليها الحروف عنهم تلاوة *
- VI. Fol. 100^b. باب ذكر مذاهبهم في التسمية و الفصل بها بين
السورتين *
- VII. Fol. 108^a. باب ذكر قولهم في ضم ميم الجمع وفي اسكانها
- VIII. Fol. 114^a. باب ذكر مذهب ابي عمرو في الادغام
- IX. Fol. 128^b. باب ذكر مذاهبهم في زيادة التمكن لحرف
المد واللين اذا التقين بالهمزات في المتصل
و المنفصل *
- X. Fol. 146^b. باب ذكر مذاهبهم في الهمزتين المتلاصقتين
في كلمة *
- XI. Fol. 154^b. باب ذكر مذاهبهم في الهمزتين المتلاصقتين في
كلمتين *
- XII. Fol. 165^a. باب ذكر مذاهبهم في الهمزة المفردة *
- XIII. Fol. 165^b. باب ذكر بيان مذهب ورش عن نافع في تسهيل
الهمزة الساكنة والمتحركة *
- XIV. Fol. 170^b. باب ذكر بيان مذهب الاعشى عن عاصم في تسهيل
الهمزة *
- XV. Fol. 172^a. باب ذكر مذهب ابي عمرو في ترك الهمزة الساكنة
دون المتحركة *
- XVI. Fol. 174^a. باب ذكر بيان مذهب هشام عن ابن عاصم و حمزة
في الوقف على الهمزة المتطرفة *
- XVII. Fol. 180^b. باب ذكر بيان مذهب حمزة في تسهيل الهمزة
المفروطة *
- XVIII. Fol. 192^b. باب ذكر مذاهبهم في القاء حركة الهمزة على الساكن
قبلها وفي تحقيقها *
- XIX. Fol. 195^b. باب ذكر مذاهبهم في السكوت على الساكن الواقع
قبل الهمزة وفي وصله معا *

- Fol. 6^b. باب ذكر الممزة المتحركة
- Fol. 7^a. باب ذكر ما تفرد به من تزيق الراآت وغيرها
- Fol. 7^b. باب ذكر ما تفرد به من تفيض الاصات
- Fol. 8^a. باب ذكر ما تفرد به من الحروف
- Fol. 9^a. باب ذكر ما تفرد به ابن كثير في روايته من اول القرآن الى آخره *
- Fol. 13^a. باب ذكر ما تفرد به ابن كثير في رواية البري
- Fol. 15^a. باب ذكر ما تفرد به ابو عمرو من طريقته عن البريدي من اول القرآن الى آخره *
- Fol. 18^b. باب ذكر مذهب ابي عمرو في ادغام الحرفين المتلين و المنقارين *
- Fol. 22^a. باب ذكر ما تفرد به ابو عمرو في رواية اهل العراق
- Fol. 22^b. باب ذكر ما تفرد به ابو عمرو من طريق اهل الرقة
- Fol. 23^b. باب ذكر ما تفرد به ابن عمر في روايته من اول القرآن الى آخره *
- Fol. 27^a. باب ذكر ما تفرد به ابن عامر في رواية هشام من اصحابه عنه من اول القرآن الى آخره *
- Fol. 29^a. باب ذكر ما تفرد به عاصم في روايته من اول القرآن الى آخره *
- Fol. 30^a. باب ذكر ما تفرد به عاصم في رواية ابي بكر عنه من اول القرآن الى آخره *
- Fol. 38^b. باب ذكر ما تفرد به حمزة في رواية خلف عن سليم عنه من اول القرآن الى آخره *
- Fol. 39^a. [باب] ذكر ما تفرد به حمزة في رواية خالد عن سليم عنه من اول القرآن الى آخره *
- Fol. 39^b. باب ذكر ما تفرد به الكسائي في روايته من اول القرآن الى آخره *
- Fol. 40^b. باب ذكر الادغام
- Fol. 42^b. باب اصل الكسائي في امالة هاء التانيث عند الوقف

Fol. 43^b. باب ذكر ما تفرد به الكسائي في رواية ابي عمرو الدوري
من اول القرآن الى آخره *

Fol. 44^b. باب ذكر ما تفرد به الكسائي في رواية ابي العارث من اول
القرآن الى آخره *

The only other copy of the work, so far as is known, is in the
Ayâ Şûfiyah Library, No. 39.

fol. 45-153.

II.

كتاب التيسير في القراءات السبع

KITÂB AT-TAISÎR FI'L-QIRÂ'ÂT AS-SAB'.

The well-known treatise on the various readings of the seven
canonical Qurân-readers, by the same Ad-Dâni.

Beginning:—

قال ابو عمرو عثمان بن سعيد بن عثمان المقرئ الكائن رضي الله عنه
الحمد لله المتفرد بالدوام المتطول بالانعام خالق الخلق بقدرته ومدبر الامر
بحكمته اما بعد فانكم سألتموني احسن الله ارشادكم
ان اصنف لكم كتابا مختصرا في مذاهب القراء السبعة الم *

We are told, in the preface, that the work was composed at the
request of certain persons (probably, the author's pupils), its object
being to supply a book which should be easy to study, and which
should contain a brief and well-written exposition of the seven
canonical readings of the Qurân. The author states that he proposes
to give two versions of each reading.

The work begins with a chapter, containing short biographical
notices of the chief Qurân-readers and their eminent followers.

For other copies see Berlin, Nos. 579—89; Br. Mus. Suppl.,
No. 84; Gotha, No. 350; India Office, No. 41; Ayâ Şûfiyah, No 35;
Kûprilîzâdah, No. 14; Cairo, vol. i, pp. 34, 40, 43; Bodleian, vol. ii,
p. 87; Brill's Catalogue, 1886, No. 319; Râmpûr, p. 46; Âsafiyah, p.
296; and Bâhâr, No. 1.

The work has been lithographed at Delhi, A.H. 1328.

The MS. was transcribed by Muḥammad bin 'Abdalmuhaimin for his own use.

Written in old Arabian Naskh, with some marginal notes. The headings are in red.

Dated A.H. 726=A.D. 1326.

The last folio contains four notes by a certain Mūsā bin Muḥammad al-Qurashī, recording the dates of the birth of his daughter and of three sons. Another note on the same folio, dated Wednesday, the 6th Rabi' II, A.H. 785=A.D. 1383, records the date of the birth of one Sayyid 'Abdallāh bin Ma'mūn ad-Damanhūrī.

The MS. was presented to the library by Dr. Asḍar 'Alī Khān of Patna in 1897.

No. 1216.

fol. 167; lines 11; size $10\frac{1}{2} \times 6\frac{1}{2}$; $7 \times 4\frac{1}{2}$.

The Same.

Another copy of the second work, included in No. 1215 above.

Beginning:—

الحمد لله خالق الخلق بقدرته ومدبر الامر بعظمته الم

Both on the title-page and in the colophon is given the name of Sulṭān al-Malik az-Zāhir Muḥammad Abū Sa'id Jaqmaq (A.H. 842—857=A.D. 1433—1453), for whom the MS. was transcribed by Aḥmad bin Ḥusain bin 'Alī al-Mundirī at the Madrasah Al-Manṣūriyah (founded by Sulṭān al-Malik al-Manṣūr Qalā'ūn of Egypt; see Ḥusn al-Muḥāḍarah, fol. 180^a). The colophon runs thus:—

كتب هذا التيسير المبارك لجمع الروايات السبعة برسم المقام الشريف
العالى السلطان الاعظم المالك الملك الظاهر محمد ابي سعيد جقمق
اعز الله انصاره بمحمد وآله من كتابة الفقير الى الله تعالى احمد بن
حسين بن علي المنذري الامام بالمدرسة المنصورية غفر الله له ولوالديه
والمسلمين اجمعين في شهر صفر سنة خمس واربعين وثمان مائة

Written in good, neat, and vocalized Naskh. The headings are mostly in gold, but in some cases in blue or red. The title-page is richly illuminated.

Dated A.H. 845=A.D. 1441.

No. 1217.

fol. 103; lines 15: size $10\frac{1}{2} \times 7$; $7\frac{1}{2} \times 4\frac{1}{2}$.

The Same.

Another copy of the same work, with some marginal notes extracted from the *Tahbîr at-Taisîr* of Al-Jazari (No. 1220 below).

Beginning:—

قرأت على أبي داؤد سليمان بن نجاح الأموي الحمد لله
المتفرد بالدوام و المتطول بالانعام *

The MS., dated Damascus, the 9th Rajab, A.H. 864=A.D. 1460, was transcribed by Muḥammad bin Muḥammad bin 'Alī al-Ḥalabī al-Ḥanafī, probably identical with the commentator on Al-Kāshgari's *Munyat al-Mu'allī* (see Paris, Nos. 1147—8), who died in A.H. 879=A.D. 1474.

In a note at the end of the work (fol. 99^a), we are told that the present MS. was collated with the copy read in the presence of شهاد [؟] بن الجرامى. The date of this note has been partly cut off in the binding; but it is probably the 7th Shawwāl, A.H. 865=A.D. 1461. The words ومدني حياته show that الجرامى was alive then. Another note, below the above, runs thus:—

بلغ مقابلة بحسب الطاقة و الامكان على نسخة التجميع للعلامة ابن
الجزري فصح بحمد الله و الحمد لله وحده بتاريخ ثاني عشرين ربيع الآخر
من شهر سنة احدى و ثلاثين و تسعمائة على يد مالكة احمد بن
احمد الطيبي المقرئ الشافعي *

According to this, the marginal notes in the present MS. were compared by Aḥmad bin Aḥmad at-Tibī (d. A.H. 979=A.D. 1571; see Brook., vol. ii, p. 320) with a copy of the *Tahbîr at-Taisîr* of Al-Jazari on the 22nd Rabi II, A.H. 931=A.D. 1525.

The last four foll. contain, among miscellaneous notes and extracts, a poem by Abu'l-Khair Shamsaddin Muḥammad bin Muḥammad al-Jazari (d. A.H. 833=A.D. 1429).

Beginning:—

سألتكم يا مقرئ الأرض كلها حروناات في الذكر للسبعة الملا

This is followed by a short piece, containing altogether six verses, by As-Şarṣarī, evidently Abū Zakariyā Yahyā bin Yūsuf al-Anṣārī as-Şarṣarī (d. A.H. 656=A.D. 1258; see *Mir'ât al-Janân*, fol. 415^b).

Beginning:—

اتخذ بمعنى جاء بالقصر تاليا كمثل اتلها امرنا فتدبراً

Written in fair Naskh, with the headings in red. Dated A.H. 864=A.D. 1460.

The title-page contains notes by several former owners of the MS, two of which are of great importance, viz., one by Aḥmad bin Aḥmad bin Badr at-Tibī (d. A.H. 979=A.D. 1571), the author of the poem, entitled جواز تقليد الشافعي على منصف العلم أبي حنيفة, and the other by 'Abdallaṭif bin 'Abdal-Mun'im, commonly called Ibn al-Jābī ash-Shāfi'ī al-Muqri, a scholar of some reputation, who held the post of Qāḍī at Damascus, and died on Saturday, the 2nd Sha'bān, A.H. 1026=A.D. 1617. See *Khulāṣat al-Aḡar*, vol. iii, p. 17.

No. 1218.

fol. 157; lines 13; size $10\frac{1}{2} \times 6\frac{1}{2}$; $7\frac{1}{2} \times 4$.

The Same.

Another copy of the same work.

Beginning:—

قرأت على أبي داود المقرئ سليمان بن نجاح الأموي
الحمد لله المتفرد بالدوام والمتطول بالانعام خالق الخلق بقدرته ومدير
لامر بحكمته الم *

Foll. 25, 72—73, 80—88, 95—100, 141—151 and 155—157 have been added in a later hand. According to a Persian note at the end, they were supplied by 'Ināyatallāh bin Muḥammad Faḍlallāh al-'Uṣmānī al-Muḥammadi ash-Shāfi'ī, in the grand mosque of Delhi, at the instance of Mirzā Saif-Shikan Khān.

Written in fair Naskh, within red and blue ruled borders; with an illuminated frontispiece.

Not dated; probably 16th century.

The title-page contains a seal bearing the name of the above-mentioned Mirzâ Şaif-Shikan Khân, dated A. H. 1250=A.D. 1834.

No. 1219.

fol. 127; lines 16; size $8\frac{1}{2} \times 5$; $6\frac{1}{2} \times 3$.

The Same.

Another copy of the same work, beginning as the above.

Written in fair Naskh, with the headings in red, within gold and black ruled borders.

Not dated; probably 17th century.

The last nine foll., which are written in a later hand, contain the following four tracts:—

I. A tract on the orthography of the Qurân, divided into 14 chapters, or *Faṣl*.

Beginning:—

الحمد لله رب العالمين و العاقبة للمتقين و بعد فهذه
رسالة تتعلق بالتجويد الم *

II. A tract on the orthography of *Sûrat al-Fâtiḥah*, i.e., the first chapter of the Qurân.

Beginning:—

فائدة حسنة تجويد الفاتحة اذا اردت قراءة الفاتحة الم *

III. A tract dealing with the places in the Qurân, where *Waqf* (a full-stop) is not permissible.

Beginning:—

فهذه فائدة في معرفة الوقاف التي يحرم الوقوف عليها الم *

IV. A tract on the difference between *النون الساكنة* and *التنوين*.

Beginning:—

النون الساكنة و التنوين بهما عند حروف البجاء خمسة احكام الم *

Two flyleaves, at the beginning, contain a key in tabular form, explaining the abbreviations used by Ash-Shâṭibî (d. A.H. 590=A.D. 1194) in his versified work, entitled *المنظومة الشاطبية*.

• No. 1220.

foll. 64; lines 25; size $8\frac{1}{2} \times 6$; 6×4 .

تفسير التيسير

TAḤBÎR AT-TAISÎR.

A commentary on the preceding work, by Shamsaddîn Abu'l-Khair Muḥammad Ibn al-Jazari شمس الدين ابو الخير محمد ابن الجزري (d. A.H. 833=A.D. 1420; see Lib. Cat., vol. xv. No. 1015, ii.)

Beginning:—

قال الشيخ الفاضل العلامة شمس الملّة و الدين
 ابو الخير محمد بن محمد بن محمد بن الجزري الشافعي ايد الله ظلال
 افادته على كافة المسلمين و كثر امثاله بين الخلائق اجمعين الحمد لله على
 تعبیر التيسير و اشهد ان لا اله الا الله وحده لا شريك له الحكم العدل السميع
 البصير العليم *

The author tells us, in the preface, that the *Kitāb at-Taisir* of Ad-Dūf and its versified version by Ash-Shātībī created a general belief that the seven readings of the Qurān, dealt with in these two works, are the only authentic and correct readings. This belief, the author says, he refuted in a previous work, entitled *Tayyibat an-Nashr* (see No. 1246 below), and established three other readings, other than the canonical, as equally authentic in their origin. In the present work he confines himself to a commentary on the *Kitāb at-Taisir*, incorporating with it the three additional readings.

The preface is followed by a short biographical account of the author of *At-Taisir*, to whom our author traces his *Isnād* (chain of successive teachers).

For other copies see Berlin, No. 590; Cairo, vol. i, p. 92; Rāmpūr, p. 46; and Nūr 'Uṣmāniyah, No. 60. See also Brook. vol. ii, p. 201; and Hāj. Khal., vol. ii, p. 488.

Written in small Arabian Naskh, with the headings in red.

Not dated; probably 18th century.

No. 1221.

fol. 94; lines 5-14; size $10\frac{1}{2} \times 6\frac{1}{2}$; 6×4 .

حز الاماني ووجه التهامي

HIRZ AL-AMÂNÎ WA WAJH AT-TAHÂNÎ.

A versified version of Ad-Dâni's *Kutâb at-Taisir*, by Abû Muḥammad al-Qâsim bin Firruh bin Abî'l-Qâsim Khalaḥ bin Aḥmad ar-Ru'ainî ash-Shâṭibî أحمد بن أبي القاسم خلف بن أحمد الشاطبي الرعيني الشاطبي.

Beginning:—

بدأت بسم الله فى النظم أولا تبارك رحمانا رحيمًا و مولانا

The author, who belonged by race to Dû Ru'ain (a tribe of Yemen), was born at Shâṭibah (a large city in the east of Spain) towards the end of A.H. 538=A.D. 1144. He was a great master of the Qurân and tradition, and stood unrivalled in grammar and philology. For some time he held the post of Khatîb in his native town. In A.H. 572=A.D. 1176 he came to Cairo, where he was appointed a professor in the Madrasah Al-Fâḍiliyah. He settled there permanently, and died on Sunday, the 28th Jumâdâ II, A.H. 590=A.D. 1194. See Ibn Khallikân (De Slane's translation, vol. ii, p. 499); Husn al-Muḥâdarah, fol. 148^b; Tabaqât al-Qurri' by Aḍ-Ḍahabî, fol. 131^b; Dustûr al-'Ilâm, fol. 71^a; Mir'ât al-Janân, fol. 365^a; Buḡyat al-Wu'ât, fol. 305^b; Tâj at-Tabaqât, vol. vi, part ii, fol. 259^a; Nakt al-Himyân, fol. 69^a; Yâqût, vol. vi, p. 184; and Brock., vol. i, p. 409.

The poem, which is generally known as *Ash-Shâṭibiyah*, consists of 1173 verses, and is the main authority on which the subsequent Qurân-readers rely. The author is reported to have said "No one will read this poem of mine without Almighty God's permitting him to derive profit from it; for I composed it purely and simply with the view of serving Him".

For other copies, see Br. Mus. Suppl., No. 87; Berlin, No. 594; India Office, No. 43; München, No. 101^a; Gotha, No. 551; Paris, No. 609; Brill, No. 321; Cairo, vol. i, p. 35; Waliaddîn, No. 31; Ayâ Şûfiyah, No. 37; Ḥamidiyah, No. 20; Nûr 'Uḡmâniyah, No. 87; Râmpûr, p. 47; Âsafiyaḥ, p. 296. For commentaries, see Brock., vol. i, p. 409; and Hâj. Khal., vol. iii, p. 43.

The poem was lithographed in Cairo, A.H. 1308.

Written in fair Nasta'liq, with interlinear and marginal notes.

Dated Wednesday, the 9th Du'l-Hijjah, A.H. 1115=A.D. 1704.

Scribe: محمد الشبلي شفيقي.

The title-page contains the seals and signatures of former owners of the MS.

No. 1222.

fol. 35; lines 19; size $7 \times 4\frac{1}{2}$; 5×3 .

The Same.

Another copy of the preceding poem, with the following title:—

هذه القصيدة الملقبة بعزز الامانى ووجه التهانى نظم الشيخ الامام
المقريزى ابي القاسم ابن فيرة بن خلف بن احمد الرعيني الشاطبي
رضي الله عنه .

Written in fair Naskh, with occasional vowel-points, within double red-ruled borders.

Dated Monday, the 20th Sha'bân, A.H. 1133=A.D. 1721.

No. 1223.

fol. 96; lines 13; size $6\frac{1}{2} \times 4$; $5 \times 2\frac{1}{2}$.

The Same.

Another copy of the same poem, with the following title:—

هذا متن الشاطبية فى القراءات السبع تأليف الامام العالم العلامة
الشيخ الشاطبي غفر الله له ولوالديه .

Written in fair Naskh, with occasional vowel-points, within red-ruled borders. Slightly water-stained.

Dated A.H. 1176=A.D. 1763.

No. 1224.

fol. 139; lines 18; size 10×6; 8×4½.

شرح الشاطبية

SHARḤ ASH-SHĀṬIBĪYAH.

A commentary on the preceding poem, by 'Alamaddin Abu'l-Hasan 'Alī bin Muḥammad bin 'Abdassamad al-Ḥamdānī as-Sakhāwī علم الدين ابو الحسن علي بن محمد بن عبد الصمد الحمداني السخاوي.

Beginning:—

أحمد لله رب العالمين و صلواته على سيدنا محمد خاتم النبيين
و المرسلين وعلى آله و صحبه لجمعين - قال الشيخ الفقيه الامام المقرئ
الحافظ ابر القاسم الشاطبي رحمه الله الع .

The author, As-Sakhāwī, was born at Sakhā (a village in Egypt) in A.H. 558=A.D. 1163. He studied at Cairo under Abū Muḥammad Qāsim ash-Shāṭibī (d. A.H. 590=A.D. 1194), and acquired under his tuition a sound knowledge of the various readings of the Qurān, grammar and philology. After completing his education at Alexandria, he proceeded to Damascus, where he was held in great esteem for his profound learning and courtesy. He wrote, besides the present work and those mentioned in Brock., vol. i, p. 410, a commentary on *Al-Mufaṣṣal* of Az-Zamakhsharī (d. A.H. 538=A.D. 1143) and a commentary on the Qurān up to Sūrah الكهف. He died at Damascus on the 12th Jumāda II, A.H. 643=A.D. 1245. See Dahanbi's *Tabaqāt al-Qurrā'*, fol. 148^b; Ibn Khallikān (De Slane's translation, vol. ii, p. 281); *Mir'āt al-Janān*, fol. 405^a; *Tabaqāt* by Ibn al-Mulaqqin, 57^a; *Tabaqāt* by Al-Isnawī, fol. 127^b; *Tabaqāt* by Ibn Qāḍī Shuhbah, fol. 81^b; *Tabaqāt al-Kubrā* by As-Subkī, vol. vi, fol. 244^b; *Dustūr al-Ilām*, fol. 62^b; *Tāj at-Tabaqāt*, vol. vii, part i, fol. 175^b; *Buḡyat al-Wu'āt*, fol. 284^a; *Tabaqāt al-Mufasssirin* by Ad-Dā'ūdī, fol. 70^b; and Brock., vol. i, p. 410.

The present commentary only explains the verbal difficulties of the poem of Ash-Shāṭibī. In Ḥāḡ. Khal., vol. iii, p. 44, it is entitled *الفهم الوسيط في شرح القصيد*; but the title-page of the present MS. reads: *كتاب النكت المفيدة في شرح القصيدة*.

For other copies see Paris, No. 611; München, No. 102; Cairo, vol. i, p. 104; Nūr 'Uṣmāniyah, No. 74; and Aṣafiya, p. 300.

The present copy contains the following two appendices:—

I. **عمدة المفيد وعمدة المجيد**, a poem of sixty verses on the correct pronounciation of the Qurân, by the same As-Sakhâwî, fol. 137^b.

Beginning:—

يا من يريد تلاوة القرآن ويرود شائمة التقاليد

For other copies see Berlin, No. 497; and Alger, No. 561, vi. See also Hâj. Khal., vol. iv, p. 266.

II. A poem of twenty-two verses, by Abu'l-Hasan 'Alî bin Muhammad al-Khazrajî (see Berlin, No. 3432), fol. 139^a.

Beginning:—

يا سألني عن كتاب الله مجتهدا وعن ترتب ما ينال من المضر

In this poem, the order of the revelation of Sûrahs of the Qurân is set forth

The MS. was transcribed by 'Abdalqâdir bin 'Abdennûr bin Aḥmad bin 'Umar al-Yazidî for a certain Shamsaddîn 'Alî bin Ibrâhîm al-Bajalî.

Written in Arabian Naskh, with occasional vowel-points. Slightly worm-eaten and water-stained. Dated Tuesday, the 17th Rabî' I, A.H. 929=A.D. 1523.

The correct order of the folios should be: 1—51, 57, 55—56, 53—54, 52, 58—99, 106—109, 104—105, 100—103 and 110—139.

No. 1225.

fol. 224; lines 21; size 8 × 5½; 6½ × 3¾.

كنز المعاني في شرح حرز الاماني

KANZ AL-MA'ÂNÎ FÎ SHARḤ HIRZ AL-AMÂNÎ.

A commentary on the same poem of Ash-Shâtibî, by Shamsaddîn Abû 'Abdallâh Muhammad bin Aḥmad bin Aḥmad bin al-Husain al-Mawṣilî, better known as Shu'lah al-Hanbalî شمس الدين ابو عبد الله محمد بن احمد بن احمد بن الحسين الموصلي المعروف بشعلة الحنبلي.

Beginning:—

الحمد لله الذي انزل القرآن على سبعة احرف كلها شاف واف بعد فلما ترتبت مرزية العلوم على مرزية المعلوم عرائسها النفائس تغلى مهرها النجم

The author was born at Mawṣil in A.H. 623=A.D. 1226. He studied under Abu'l-Ḥasan 'Alī bin 'Abdal'azīz al-Anmāṭī al-Irbīlī (who was born in A.H. 610=A.D. 1213, and was alive up to A.H. 676=A.D. 1278; see *Ṭabaqāt al-Qurrā'* by Aḍ-Ḍahabī, fol. 168^b). Our author soon acquired a great knowledge of the various readings of the Qurān, grammar and law. He wrote several works, and died at Mawṣil on the 25th Ṣafar, A.H. 656=A.D. 1258, or, according to another version, in Bagdād, A.H. 650=A.D. 1252. For further particulars of his life and works see *Ṭabaqāt al-Ḥanābilah* by Ibn Raḡab al-Ḥanbalī, vol. ii, fol. 76^a; *Ṭabaqāt al-Qurrā'* by Aḍ-Ḍahabī, fol. 160^a; *Dustūr al-'Ilām*, fol. 73^a; *Tāj at-Ṭabaqāt*, vol. vii, part i, fol. 221^a; and *Mir'āt al-Janān*, fol. 415^a.

In the present commentary, the comments on each verse are divided into three parts. In the first, to which the letter پ is prefixed, lexicographical difficulties are solved; in the second, which is separated from the first by the letter ح, grammatical difficulties are explained; and in the third, distinguished by the letter م, the meaning of the verse is explained. The letters پ, ح and م are written in red ink.

For other copies see Berlin, No. 604; Cairo, vol. i, p. 104; *Ayā Ṣūfiyah*, No. 46; Rāmpūr, p. 53; and *Āṣfiyah*, p. 302. See also *Hāj. Khal.*, vol. iii, p. 44.

The work was printed in A.H. 1288.

Written in small and fair Naskh, with quotations from the text in large characters.

Dated the 27th Muḥarram, A.H. 1046=A.D. 1636.

Scribe: محمد بن العاجي مصطفى الادرني.

No. 1226.

fol. 346; lines 15-16; size 9 × 5½; 6½ × 3½.

The Same.

Another copy of the same work, beginning as the above.

Written in different hands, both Naskh and Nasta'liq. Seriously worm-eaten.

Not dated; probably 18th century.

No. 1227.

fol. 232; lines 24; size 11 x 6; 7½ x 4.

الآلي الفريدة في شرح القصيدة

AL-LĀ'Ī AL-FARĪDAH FĪ SHARĤ AL-QAṢĪDAH.

A commentary on the same poem of Ash-Shāṭibī, by Jamāladdīn Abū 'Abdallāh Muḥammad bin al-Ḥasan bin Muḥammad bin Yūsuf al-Fāsi al-Magribī al-Ḥanafī al-Muqrī جمال الدين ابو عبد الله محمد بن يوسف الفاسي المغربي الحنفي المقرئ .

Complete in two separate volumes.

Vol. I.

Beginning:—

يقول العبد الفقير الى رحمة ربه المستغفر من ذنبه محمد بن حسن المقرئ عفى الله عنه الحمد لله الذي انزل على عبده الكتاب ووعده من تلاه فوعده به جزيل الثواب اما بعد فان جماعة من القراء المشتغلين بقصيدة الشيخ الامام ابى القاسم الشاطبي رحمه الله سألوني ان اشرحها لهم شرحا يعينهم على فهمها و يوفقهم على علمها فوقفت عن ذلك زمانا لاختلاف اغراضهم في التكميل و التقليل اذ الجمع بينهما في شرح واحد مستحيل ثم استخرت الله تعالى في جمع شرح وسط لا اميل فيه الى الاكثار ولا اخل فيه بالمقصود لقصد الاختصار فجمعت على ما رأيت من الترتيب و أثرت من التخليص و التقريب و سميته بالآلي الفريدة في شرح القصيدة الخ .

The author, who belonged to the Ḥanafī school, was born at Fās some time after A.H. 580=A.D. 1185. At an early age, he came to Ḥalab, where he was educated under several eminent scholars. He also studied in Cairo under two distinguished disciples of Ash-Shāṭibī, viz., Abū Mūsā 'Isā bin Yūsuf bin Ismā'īl al-Maqdisī and 'Abdarrahmān bin Sa'īd ash-Shāfi'. Our author was the foremost Qurān-reader of Ḥalab in his time. He died at Ḥalab in A.H. 656=A.D. 1258. See *Tabaqāt al-Qurrā'* by Aḍ-Ḍahabī, fol. 158^b; *Al-Jawā-*

hir al-Muḍṭyah, vol. ii, fol. 9^b; Dustūr al-Ilām, fol. 102^b; Mir'āt al-Janān, fol. 415^a; and Tāj at-Tabaqāt vol. vii, part i, fol. 234^a.

For other copies see Ayā Ṣūfiyah, No. 49; Nūr 'Uṣmāniyah, No. 75; and Āṣafiyyah, p. 300. See also Haj. Khal., vol. iii, p. 44. There it is stated that the work was completed in A.H. 672=A.D. 1274, but this is obviously wrong.

Written in small and fair Naskh. Slightly worm-eaten. It appears, from the original pagination of the MS., that foll. 65 and 72, which should come in their proper order, have been wrongly placed in binding after foll. 71 and 64, respectively.

Dated A.H. 1226=A.D. 1811.

Scribe: ملا عبد الصمد.

No. 1228.

fol. 194; lines 23; size 11×7½; 9×6.

The Same.

Vol. II.

A very old copy of the second volume of the same work, beginning with the heading: سورة آل عمران.

Written in fair Arabian Naskh.

Dated the 17th Sha'bān, A.H. 669=A.D. 1271.

Scribe: علي بن الحسن بن علي الطفوني.

The last page contains the following note by a certain Muḥammad bin ash-Shaikh Ridwān about his purchase of the MS.:—

دخل في ملك الفقير الى ربه الغني محمد بن الشيخ رضوان
الحافظ المصري الشافعي في محلة الميدان الوسطاني في زقاق البصل
حز في غرة رجب سنة ١٢٨١ هـ.

No. 1229.

fol. 193; lines 21; size 10×6; 6½×4½.

إبراز المغاني من حرز الاماني

IBRĀZ AL- MA'ĀNĪ MIN ĤIRZ
AL-AMĀNĪ.

A remarkable and very old copy of the first half of a commentary on the same poem of Ash-Shāṭibī, by Shihābaddīn Abū'l-Qāsim 'Abdarrahmān bin Ismā'il bin Ibrāhīm, better known as Abū Shām-ah شهاب الدين أبو القاسم مبد الرحمن بن اسمعيل بن ابراهيم المعروف بابي شامه (d. A.H. 665=A.D. 1268; see Lib. Cat., vol. v, part ii, No. 380).

Beginning:—

الحمد لله الذي اسبغ علينا نعمه و افاض لدينا منته و انزل اليها كتابه
الذي فصل آياته فاحكمه و اتقنه و جعلنا من حملته و خدام شرعه الذي
علمنا فروضه و سننه و خصنا بإرسال اكرم الخلق محمد بن عبد الله خاتم
انبيائه و سيد اصفيائه .

The author states, in the preface, that Ash-Shāṭibī, the author of the original poem, encouraged him in a dream to write the present commentary. He began the work in a very diffuse style; but after writing up to باب الميرتين, he discovered that the method adopted was a mistaken one, and consequently he abridged the portion already composed, and finished the work in a much more compendious style than that originally contemplated.

The MS. ends with the chapter: باب مذهبهم في الزوائد أي في الياآت, the last line of the poem commented upon being:—

سامضى على شرطي و بالله اكتفى

و ماخاب ذرود اذا هو حسب

For other copies see Berlin, Nos. 606-7; Br. Mus., No. 1558; Nūr 'Uṣmāniyah, No. 73; Ayā Nūfiyah, No. 48; Waliaddin, No. 16; Rāmpūr, p. 44; and Āṣafiyaḥ, p. 300. See also Hāj. Khal., vol. iii, p. 44.

Written in small closely written and cursive Persian Naskh, with quotations from the text in red.

Dated the 23rd Rabi' II, A.H. 778=A.D. 1376.

Scribe: محمد بن علي بن حسين بن مردانشة المعروف ببهرامي الهروي.

Two flyleaves, at the beginning, contain, besides miscellaneous notes and extracts, an anonymous poem on the various readings of the seven canonical Qurân-readers, beginning as follows:—

الا قد حمدت الله في القول اول
الها علما قادرا متفضلا

The title-page contains a note by 'Umar bin Shamsaddin Ahmad al-Qasṭamûnî, stating that the MS. was purchased by him, at Brussa for 65 Dirhams.

No. 1230.

fol. 260; lines 23; size 8½ × 6; 6 × 4.

كنز المعاني

KANZ AL-MA'ÂNÎ.

A well-known commentary on the same poem of Agh-Shâtîbî, by Burhânaddin Abu'l-'Abbâs Ibrâhîm bin 'Umar bin Ibrâhîm bin Khalîl al-Ja'barî ar-Rabâ'î برهان الدين ابو العباس ابراهيم بن عمر بن ابراهيم بن خليل الجعبري الربيعي (d. A.H. 732=A.D. 1332), for some account of whom see Lib. Cat., vol. xii, No. 706.

Complete in two separate volumes.

Vol. I.

Beginning:—

الحمد لله مبدئى الامم و منشى الروم الذي علم بالقلم علم الانسان
ما لم يعلم الخ *

The introduction consists of two sections, as follows:—

I. The origin of the various readings of the Qurân and the Prophet's directions regarding them.

II. A short biographical sketch of Agh-Shâtîbî, the author of the text.

The comments on each verse consist of three *Amud'* (parts), as follows:—

- (i) الأول في اللغة و الأعراب و البيان
 (ii) الثاني في شرح معاني الكلام
 (iii) الثالث في توجيه وجوه القراءات

The volume ends with the chapter: باب مذاعبهم في الروائد الى . باب حكم اختلافهم في الآيات الروائد .

According to Hâj. Khal., vol. iii, p. 43, the work was completed in the month of Sha'bân, A.H. 691=A.D. 1292.

For other copies see Berlin, No. 611; Gotha, No. 554; München, No. 103; Alger, No. 371; Cairo, vol. i, p. 100; Ayâ Şûfiyah, No. 47; Wallâdîn, Nos. 17—20; Nâr 'Ugmâniyah, Nos. 70—72; and Râmpûr, p. 50.

Written in a pointed Naskh, with occasional marginal notes.

Dated the 18th Rabi' I, A.H. 1008=A.D. 1599.

Scribe: ابراهيم بن علي.

No. 1231.

fol. 335; lines 25; size $12 \times 6\frac{1}{2}$; $8\frac{1}{2} \times 4$.

The Same.

Vol. II.

The second volume of the same work, beginning with باب فرش العروف.

The volume ends with a *Faṣl*, containing short biographical notices of those Qurân-readers, whose names occur incidentally in the present work.

The colophon runs thus:—

تم الكتاب المبارك بحمد الله وعونه وحسن توفيقه بتاريخ تاسع شهر
 محرم الحرام من شهر سنة ٢٩ جلوس مبارك مطابق سنة الف وتسعين
 وسبع وذلك على يد افقر عبده الله تعالى و احوجهم الى عفوه و مغفرته
 ابو البركات بن شينغ ابي محمد زاهدي *

Written in fair Naskh, with quotations from the text in red.

Dated the 9th Muharram, A.H. 1097=A.D. 1685.

Scribe: أبو البركات بن شيخ أبي محمد زاهدی.

The title-page contains two seals bearing the inscription انفل
عبد الله محمد, dated A.H. 1135=A.D. 1722.

No. 1232.

fol. 236; lines 23; size $12\frac{1}{2} \times 7\frac{1}{2}$; $8\frac{1}{2} \times 4$.

The Same.

Vol. I.

Another copy of the first volume of the same work, beginning like the first volume of the above copy and ending with the following colophon:—

تم الجزء الاول من كتاب كنز المعاني في شرح حرز الاماني ووجه
التماني •

The colophon is followed by a note, in the same hand as the text, discussing certain rules about the letter *h* (*Hamzah*).

Written in small Naskh, with quotations from the text in red.

Dated the 50th year (i.e., A.H. 1118=A.D. 1707) of the reign of 'Ālamgīr (A.H. 1069-1118=A.D. 1659-1707).

The title-page contains a seal bearing the inscription انفل
عبد الله محمد, dated A.H. 1135=A.D. 1722.

No. 1233.

fol. 235; lines 21; size $8\frac{1}{2} \times 5\frac{1}{2}$; $5\frac{1}{2} \times 4$.

سراج القاري

SIRĀJ AL-QĀRĪ.

A commentary on the same poem of Ash-Shāṭibī, by Abū'l-Baqâ 'Alī bin 'Uṣmān bin Muḥammad bin Aḥmad, known as Ibn al-Qāsiḥ al-'Uḍrī al-Baḡdādī أحمد بن محمد بن علي بن عثمان بن محمد بن أحمد البغدادي المعروف بابن القاضي العذري البغدادي.

The full title of the work, as given in the preface, is as follows:—سراج القاري المبتدئ وتذكرة المقرئ المنتهي.

Beginning:—

قال مؤلفه الشيخ الامام الحمد لله الذي علم القرآن
وزين الانسان بنطق اللسان *

The author, Ibn Al-Qāsiḥ, was born on the 3rd Rajab, A.H. 716=A.D. 1316. He studied under Ismā'il bin Yūsuf al-Kaffatī (d. A.H. 764=A.D. 1362; see *Ad-Durar al-Kāminah*, vol. i, fol. 117^b), and acquired a great knowledge of the various readings of the Qurān and of grammar. He was appointed a teacher of Qurān-reading in the Madrasah, attached to the grand mosque of Māridīn (a town in Mesopotamia). He wrote several works, and died in Du'l-Hijjah, A.H. 801=A.D. 1399. See *Al-Qabas al-Hāwī*, vol. i, fol. 145^a; *Dustūr al-I'lām*, fol. 112^a; *Husn al-Muḥāḍarah*, fol. 127^b; and *Brook.*, vol. ii, p. 165.

The author tells us, in the preface, that, though numerous commentaries on the poem of Aṣḥ-Shāṭibī had been written, they were either over-concise, or more diffuse in treatment than the present work. He tells us further that he derived his material from other commentaries on the same poem, viz., by As-Sakhāwī (No. 1224 above); by Al-Fāṣī (No. 1227 above); by Abū Shāmāh (No. 1229 above); and by Al-Ja'barī (No. 1230 above). The preface is followed by a short biographical account of Aṣḥ-Shāṭibī, the author of the text.

The work was completed, as stated by the author in the colophon, on Thursday, the 18th Sha'bān, A.H. 759=A.D. 1358.

For other copies see Berlin, No. 609; Paris, No. 612; Alger, No. 372; Cairo, vol. i, p. 99; Waliaddīn, No. 25; Nūr 'Uṣmāniyah, No. 68; Rāmpūr, p. 50; and Āṣafiyyah, p. 300.

The work has been twice printed in Cairo, viz., in A.H. 1293 and 1304.

Written in Arabian Naskh, with quotations from the text in red.

Dated the 8th Du'l-Qa'dah, A.H. 1050=A.D. 1641.

No. 1234.

fol. 390; lines 19; size $8\frac{1}{2} \times 6\frac{1}{2}$; $6\frac{1}{2} \times 3$.

The Same.

Another copy of the same work, beginning as the above.

Written in fair Naskh, within double red-ruled borders.

Not dated; probably 19th century.

Scribe: عبد الرحمان بن محمد سالم.

No. 1235.

fol. 85; lines 15; size $7\frac{1}{2} \times 5\frac{1}{2}$; $6 \times 3\frac{1}{2}$.

كتاب العنوان في القراءات السبع

KITĀB AL-'UNWĀN FI'L-QIRĀ'AT
AS-SAB'.

A very old and remarkable copy of a work, treating of the various readings of the seven canonical Qurān-readers.

Author: Abu't-Tāhir Ismā'il bin Khālaf bin Sa'id bin 'Imrān al-Anṣārī as-Saqālī as-Saraqustī al-Miṣrī سعيد بن خلف بن سعيد بن عمران الانصاري الصقلي السرقسطي المصري. He was a native of Saraqustāh (Saragossa), a city in the east of Spain. He was an eminent grammarian and a great master of the sciences connected with the Qurān. He kept alive his zeal for study and for the communication of its results to the public till his death. Besides the present work, he abridged the *Kitāb al-Hujjah* of 'Abū 'Alī al-Fārisī (No. 1211 above) and *Al-Burhān fi Tafsīr 'Ulūm al-Qurān* of 'Alī bin Ibrāhīm al-Ḥawfī (d. A.H. 430=A.D. 1038). He died in Egypt on Sunday, the 1st Muḥarram, A.H. 455=A.D. 1063. See Ibn Khallikān (De Slane's translation, vol. i, p. 218); Ḥusn al-Muḥāḍarah, fol. 123^b; Buḡyat al-Wu'āt, fol. 153^b; Dustūr al-'Ilām, fol. 63^a; Ṭabaqāt al-Qurrā' by Aḍ-Ḍahabī, fol. 95^b; and Brock., vol. i, p. 407.

Beginning:—

قال الشيخ ابو طاهر اسمعيل بن خلف المقرئ النحوي رضي الله

عنه الحمد لله الذي انشأنا بقدرته وهدانا للاسلام وفطرته

أما بعد فإني ذاكر في هذا الكتاب أن شاء الله ما اختلف فيه القراء السبعة المشهورون من أئمة الأمصار الخمسة .

We are told, in the preface, that the author had previously written a larger work on the various readings of the seven canonical Qurân-readers, entitled *Al-Iktî'â'*, which he subsequently abridged to suit beginners in the present concise work. No copy of his larger work seems to be extant; but it has been noticed by Hâj. Khal., vol. i, p. 388.

For other copies see Berlin, Nos. 591-2; and Ayâ Şûfiyah, No. 58. See also Hâj. Khal., vol. iv, pp. 274-5.

The present MS. was transcribed by 'Abdalqawî bin 'Abdallâh bin Ibrâhîm bin Muḥammad al-Anmâtî as-Sa'dî, a great Qurân-reader of Egypt, who died in the month of Shawwâl, A.H. 646=A.D. 1248. See *Ṭabaqât al-Qurrâ'* by Aḍ-Ḍahabî, fol. 152^a.

Written in fair Naskh, with occasional vowel points. Dated A.H. 632=A.D. 1234.

On fol. 86^a the scribe, 'Abdalqawî al-Anmâtî, grants a certificate to his pupil, Shamsaddin Abû 'Amr 'Uṣmân bin 'Alî bin Yahyâ al-Khaṣṣhâb, who read the MS. with him from beginning to end in the month of Rajab, A.H. 634=A.D. 1237. A similar certificate, dated A.H. 635=A.D. 1238, in the margin of fol. 85^b runs thus:—

قرأ عليّ هذا الكتاب من أوله إلى آخره وتلا عليّ بما فيه من الروايات
الطريق صاحبها الشيخ الفقيه العالم المقرئ الضابط الأديب محمد الأصحاب
شمس الدين أبو عمرو عثمان بن الشيخ زكي الدين أبي الحسن علي بن
يحيى المعروف بالخشاب عصمه الله من الزلل ووقفه لصالح العمل
و اجزت له أن يقرئ به لمن شاء و احب في أي مصر حلّ من امصار
المسلمين فهو أهل لذلك و مستحق له كتب ذاك بخط يده الفقير إلى
رحمة ربه المعترف بذنبه عبد القوي بن عبد الله بن ابراهيم بن محمد
الانماطي في العشر الاوسط من شهر ربيع الآخر من سنة خمس و ثلثين
و ستمائة .

Fol. 86^b contains a note by 'Uṣmân bin 'Alî bin Yahyâ, better known as Ibn bint Sa'd, dated A.H. 652=A.D. 1254, stating that the

MS. was read by Shihâbaddin Sha'bân bin Rûf' bin 'Ulaïm al-Wâsit' in the presence of Kamâladdin Abu'l-Ḥasan 'Alî bin Shujâ' bin Sâlim al-Hâshimî al-Qurashî al-'Abbâsî (d. A.H. 661=A.D. 1263; see *Ṭabaqât al-Qurrâ'* by Aḍ-Ḍahabî, fol. 156^a). The writer of this note, Ibn bint Sa'd, was born at Dâriyâ in A.H. 629=A.D. 1232; and he died in Cairo, A.H. 719=A.D. 1319. See *Ṭabaqât al-Kubrâ* by As-Subkî, vol. vii, fol. 188^b; and *Ad-Durar al-Kâminah*, vol. i, fol. 316^a.

Another note by the same Ibn bint Sa'd is found on the title-page.

No. 1236.

fol. 113; lines 21; size 7½ × 6; 6 × 4½.

المستنير في القراءات العشرة

AL-MUSTANÎR FÎ'L-QIRÂ'ÂT AL-'ASHARAH.

A treatise on the ten readings of the Qurân, by Abû Tâhir Alîmad bin 'Alî bin 'Ubadallâh bin 'Umar bin Siwâr al-Baghdâdî al-Muqri aḍ-Ḍarîr ابو طاهر احمد بن علي بن عبيد الله بن عمر بن سوار البغدادي المقرئ الضربو

Beginning:—

الحمد لله ولي الانعام وبارى الاجسام الم *

The author, whom Aḍ-Ḍahabî describes, on the authority of As-Sam'ânî, as a skilled Qurân-reader and a traditionist of eminent talent, was born at Baghdâd in A.H. 412=A.D. 1021. He studied under 'Utbah bin 'Abdalmalik al-'Uḡmânî (d. A.H. 446=A.D. 1054), Abû Bakr Muḥammad bin 'Alî al-Khayyât (d. A.H. 467=A.D. 1074), Ḥasan bin 'Abdallâh al-'Attâr (d. A.H. 447=A.D. 1055) and several other distinguished scholars. He lived a saintly life, and used to deliver lectures on the Qurân and Ḥadiṡ. He died at his native city in Sha'bân, A.H. 496=A.D. 1103. See *Ṭabaqât al-Qurrâ'* by Aḍ-Ḍahabî, fol. 101^b, and *Mir'ât al-Janân*, fol. 282^b.

The contents of the work, and its method of treatment, have been set forth on fol. 3^a thus:—

وقد صنف اشياخنا رضي الله عنهم كتبنا في اختلاف العشرة في

لعروف عارية من الآثار والسنن مما تدعو الحاجة اليها وما روي من ذلك

عن النبي صلى الله عليه وسلم و الصحابة و التابعين فاحببت ان اجمع
 كتابا اذكر فيه ما قرأت به على شيوخى الذين ادركتهم من القراء تلاوة
 دون ما سمعت و اذكر فيه بعدة من السنن و الآثار و فضائل القرآن و ما جاء
 في ذلك و العصف على حفظ القرآن و الاقراء و تعليم العربية التي يتوصل
 بها الى البصص على المعاني الدقيقة و كل حرف قرأ به احد الائمة
 العشرة على ما اداة الى خلفنا سلفهم المتصلة اسانيد قراوتهم برسول الله
 صلى الله عليه وسلم •

The work is mentioned by Ha]. Khal., vol. v, p. 526, where he quotes an extract from the preface, and states that the work consists of 156 *Riwaydt* (traditions).

The work has been used as an authority, particularly for the three additional readings of the Qurân, by several later writers, such as Şadaqah bin Salâm bin Husain al-Masharâni (see Br. Mus. Suppl., No. 90), Muḥammad bin Khalîl al-Qubâqîbî, the author of *İddâh ar-Rumûz* (No. 1250 below), and others.

Another copy of the work is noticed in Nûr 'Uşmânîyah, No. 91.

Written in fair Naskh, with the headings in red.

Not dated; probably 15th century.

No. 1237.

fol. 39; lines 15; size $5\frac{1}{2} \times 3\frac{1}{2}$; $4\frac{1}{2} \times 2\frac{1}{2}$.

نزهة البرره في مذاهب القراء العشرة

NUZHAT AL-BARARAH FÎ MADÂHIB AL-QURRÂ' AL-'ASHARAH.

An old and remarkable copy of a versified work, treating of the various readings of the ten celebrated Qurân-readers, arranged according to the Sûrahs of the Qurân.

Author: Burhânaddîn Abu'l-'Abbâs Ibrâhîm bin 'Umar bin Ibrâhîm bin Khalîl al-Ja'barî ar-Raba'î برهان الدين ابو العباس ابراهيم بن عمر بن ابراهيم بن خليل الجعبري الربعي (d. A.H. 732=A.D. 1332; see Lib. Cat., vol. xii, No. 706).

The MS., which is slightly defective at the beginning, opens thus:—

لقد فز والدنا بالتاج زلفه
وقيل له اقرأ و احتك في الدرا

According to the colophon, the present valuable copy, dated the Madrasah Nûriyah, Ba'labakk, A.H. 726=A.D. 1326, was transcribed during the life-time of the author by his pupil, Aḥmad bin Ibrāhīm al-Ba'li, an eminent scholar and poet, who was born in A.H. 710=A.D. 1310, and died in the month of Ramaḍān, A.H. 747=A.D. 1347. See Ad-Durar al-Kāminah, vol. i, fol. 25^b.

The colophon reads thus:—

كتبها لنفسه احمد بن ابراهيم بن صالر [sic] بمدينة بعلبك المحروسة
بالمدرسة النورية اثناب الله تعالى واقفها و واقف الغراغ منها في يوم الثلاثاء
الثالث من المحرم سنة ست و عشرين و سبعمائة •

The title-page contains a poem by the same Al-Ja'bari, in praise of the present work, beginning as follows:—

و دونك نزهة لطفت و راقت
معانيها بلفظ عسجدي
حديقة ناظر داعت عبيرا
فأغتننا عن المسك الذكي

No other copy of the work is known.

Written in fair Naskh, with occasional vowel points and marginal notes. Slightly water-stained.

No. 1238.

fol. 14; lines 15; size $5\frac{1}{2} \times 3\frac{1}{2}$; $4\frac{1}{2} \times 2\frac{1}{2}$.

رسالة الضل الناصح في حل المشكل الواضح
RISĀLAT AL-KHILL AN-NĀSHIH FĪ
HALL AL-MUSHKIL AL-WĀḌIḤ.

A treatise in refutation of those Qurān-readers, who think that all readings of the Qurān, not sanctioned by any of the seven canonical Qurān-readers, are apocryphal and valueless.

By the same Al-Ja'bari.

Beginning:—

الحمد لله الذي أنزل القرآن عربيا غير ذي عوج النح

The occasion of the present composition is set forth in the preface thus:—

فهذه رسالة الى بعض الاخوان من اهل القرآن رافعة لهذه الواقعة الشنيعة
والبدعة الفظيعة مبيضة لما صحف مقومة لما حرف وهو ان قوما من
القرآء وغيرهم ركبوا نكباء وخطبوا عشواء فحصرُوا الحرف السبعة الواردة
فى الحديث فى قراءات هؤلاء الائمة السبعة و سموها ما عدلها
شاذًا تمسكًا بسبعة الامام ابي بكر بن مجاهد رحمه الله تعالى *

No other copy of the work is known.

Written in the same hand, and by the same scribe, as the preceding work. Dated the Madrasah Nûriyah, Ba'labakk, the 4th Rabi' II, A.H. 726=A.D. 1326.

The title-page contains an *Ijâzah*, or license, granted by the author, in his own handwriting, to the scribe, Shihâbaddin Ahmad bin Ibrâhim bin Nâlar al-Ba'li.

No. 1239.

fol. 45; lines 13; size 7×5; 5½×4.

عقد اللآلي فى القراءات السبع العوالى

'IQD AL-LA'ÂLÎ FI'L-QIRÂ'ÂT AS-SAB'
AL-'AWÂLÎ.

A unique copy of a metrical work, treating of the various readings of the seven canonical Qurân-readers, composed in the same metre and with the same rhymes as the *Hirz al-Amânî* of Ash-Shâtibî (No. 1221 above).

Author: Asîraddin Abû Hayyân Muḥammad bin Yûsuf bin 'All bin Yûsuf bin Hayyân al-Garḥâtî al-Andalusî محمد ابن حيان بن يوسف بن علي بن يوسف بن حيان الغرناطي الاندلسي, one of the greatest authors that Spain under the Moors produced. He was born at Granada towards the end of the month of Shawwâl, A.H. 654=A.D. 1256, and received his early education there. In A.H. 679=A.D.

1280 he left Spain, and after some travels in the Hijāz and Syria settled permanently at Cairo, where he completed his education, and attached himself for a long time to the celebrated grammarian, Bahā'addīn Muḥammad bin Ibrāhīm Ibn an-Naḥḥās al-Ḥalabī (d. A.H. 698=A.D. 1298). He studied under no less than 450 teachers, and established his reputation as a distinguished scholar. He was considered the greatest authority of his time in grammar, Ḥadīṣ and Tafsīr. He served as a professor in several Madrasahs, wrote a large number of books, and died on the 28th Ṣafar, A.H. 745=A.D. 1345. For further particulars of his life and works, see Brock., vol. ii, p. 109; Ad-Durar al-Kāminah, vol. ii, foll. 275^b-278^b; Ḥusn al-Muḥāḍarah, fol. 135^a; Buḡyat al-Wu'āt, fol. 92^a; Ṭabaqāt by Ibn Qāḍī Shuhbah, fol. 148^a; Taj at-Ṭabaqāt, vol. viii, fol. 135^a; and Dustūr al-Ilām, fol. 35^a. See also Ṭabaqāt al-Mufasssīrīn by Ad-Dā'ūdī, foll. 111^b-113^a, where the date of his death is incorrectly given as Thursday, the 30th Du'l-Hijjah, A.H. 734=A.D. 1334.

Beginning:—

بسمك يا الله يستفتح الملائكة والشكر للإحسان استمعني الاله
و للصوات الطيبات التي رزت اوالى على الداعي الى الله مرسله

The work, as its title clearly indicates, deals with the seven principal readings of the Qurān, and consists of 1044 verses, including a preface of 19 verses. Ibn Hajar al-ʿAsqalānī, in Ad-Durar al-Kāminah (*loc. cit.*), remarks that the *ʿIqd al-Laʿālī* of Abū Ḥayyān al-Garnāṭī is far better in treatment and more useful than the *Hīrs al-Amānī* of Aḥ-Shāṭibī.

The MS., dated the Ṣāliḥiyah Madrasah, the 17th Jumādā II, A.H. 716=A.D. 1316, was transcribed from the author's original draft by his pupil, Shihābaddīn Aḥmad bin Wajihaddīn ʿAbdalkarīm bin ʿAbdarrahmān al-Abyārī, and was collated with the original with the help of the author himself in several sittings, the last of which was held on Thursday, the 27th Jumādā II, A.H. 716=A.D. 1316, as stated in the following note, in the author's own hand, on the title-page:—

قرأ على هذا القصيد من انشأه وكتبه من خطي وقابله معي
باصلي الفقيه الفاضل العالم السري المحصل الفيل شهاب الدين احمد
بن الشيم الامين الثقة وجيه الدين عبد الكريم بن عبد الرحمن الابياري
نفعه الله ونفع به واجزت له ان يرويه عني وان يروى عني جميع

ما يجوز لي روايته وجميع ما صنفته في علم التفسير والنحو واللغة
والقرآت والفقه والحديث والادب والتاريخ وجميع ما انشأته من
نظم ونثر وكانت قراوته على لهذا القصيد في مجالس آخرها يوم الخميس
السابع والعشرين من شهر جمادى الآخرة سنة ست عشرة وسبع مائة كتبه
ابو حيان محمد بن يوسف بن علي بن يوسف بن حيان *

Written in fair Naskh, with occasional vowel points. Fol. 44
is blank; but there is no break in the text.

No. 1240.

foli. 45; lines 16; size 7 x 5; 5 x 8½.

نكت الامالي على عقد اللالي

NUKAT AL-AMĀLĪ 'ALĀ 'IQD AL-LA'ĀLĪ.

A commentary by Abū Ḥayyān al-Andalusī on his own metrical
work, entitled عقده اللالي في القراآت السبع العوالي (No. 1239 above.)

Beginning:—

قال الشيخ الامام العالم العلامة فريد بهرة وحيد عصره اثير الدين
ابو حيان محمد بن يوسف بن علي بن حيان الاندلسي هذه نكت كتبها
على جهة الشرح المختص لقصيدتي في القراآت وسميتها نكت الامالي
على عقد اللالي والله ينفع بذلك الم *

The passages quoted from the text are distinguished by the
word قوله.

No other copy of the work is known.

The copy was transcribed, like that of the text noticed above, by
the author's pupil, Shihābaddin Ahmad bin Wajihaddin 'Abdal-
Karīm bin 'Abdarrahmān al-Abyārī at the Ṣālihiyah Madrasah
on the 8th Jumādā II, A.H. 716=A.D. 1316.

Written in fair Naskh, with occasional vowel points.

The title-page contains a note by the celebrated traditionist,
Ibrāhīm bin 'Alī bin Ahmad al-Qalqashandī al-Maqdisī (d. A.H. 922=

A.D. 1516), who states that a portion of the MS., including text and commentary, was read in his presence, on the 9th Jumâdâ II, A.H. 912=A.D. 1506, by Shaikh Zainaddin 'Abdalqâdir bin Ḥasan bin Ḥusain al-Fayyûmî, and that among the hearers were Az-Zain 'Abdalḥasit al-Ḥasrî, Aḥ-Shams Muḥammad al-Fakhri and Az-Zain 'Abdarrahmân al-'Āsimî, to each of whom he granted a general permission to transmit his narration to others. The note runs thus:—

قرأ على الشيخ زين الدين عبد القادر بن حسن بن حسين الفيومي
 قطعة من اول القصيد و قطعة من اول النكت عليها كلاهما للشيخ العلامة
 وحيد عصرة ابي حيان الاندلسي تغمده الله برحمته و سمع المشائخ
 الزين عبد الباسط العصري و الشمس محمد الغفيري و الزين عبد الرحمن
 العاصمي و اجزت لكل منهم ان يرويها علي و سائر مروياتي و اخبرتهم
 بروايتي لكتب الشيخ ابي حيان عن جماعة منهم والدي و جدي و شيخ
 الاسلام و الحفاظ ابن حجر في تاسع شهر جمادى الآخرة سنة اثنى
 عشر و تسع مائة و كتب ابراهيم بن علي القرشي المقدسي الاثري الشافعي
 القلقشندي حامدا مصليا مسلما *

No. 1241.

fol. 89; lines 27; size $11\frac{1}{2} \times 7\frac{1}{2}$; $8\frac{1}{2} \times 5\frac{1}{2}$.

المضبوط في القراءات السبع

AL-MADBŪṬ FI'L-QIRĀ'ĀT AS-SAB'.

A work on the seven readings of the Qurān.

The author, whose name is not found in the MS., is 'Uṣmān bin Muḥammad bin Muḥammad al-Ġaznawî محمد بن محمد الغزنوي. He refers, on fol. 35*, to two other works of his, viz., (i) *Maqālīd ar-Rumūz*, and (ii) *Maḥāṭib al-Kunūz* (see Leyden, No. 1638). He lived in the 8th century of the Hījrah. See Brock, vol. ii, p. 201.

Beginning:—

الحمد لله الذي كشف عنا الغطاء بتنزيل كتابه و صرف عنا العناء
 بتنزيل خطابه فلما رأيت أكثر اهل الزمان معرضين عن فرض

تعلم القرآن الكريم و تعليمه و تجويده و ترتيبه المأمور به بقوله سبحانه
و تعالى و نزل القرآن ترتيبا الخ *

The work is divided into two parts. The first part is subdivided into six chapters as follows:—

I. The merit attached to the reading of the Qurân, and the regard due to the men who have handed it down, fol. 2^a.

II. The rules to be observed in its reading, teaching and transcribing, fol. 5^a.

III. The orthography of the copies of the Qurân, especially of those written by the *Ṣaḥābah* (Companions of the Prophet), fol. 16^b.

IV. Principles of the *Qirā'at*, which are unanimously approved by all, fol. 29^b.

V. Principles of the *Qirā'at*, on which opinions differ, fol. 30^b.

VI. An explanation of the abbreviations and symbols used in the second part of the present work, fol. 39^b.

The first part ends, on fol. 40^b, with the following colophon:—

تم القسم الاول من المضبوط بحمد الله وحسن توفيقه والحمد لله
رب العالمين و ذلك بتاريخ شهر جمادى الاولى لعام الاربعاء لعله السابع عشر
سنة الف ومائة وثلاثة عشر من الهجرة النبوية و ذلك بخط
فقر العبيد و احوجهم الى المبدى المعيد سعيد بن احمد الغزي الشافعي
مذهبا الريمي بلدا و ذاك بمدينة زبيد المحمدية *

The second part, which is arranged according to the *Sûrahs* of the Qurân, deals with the various readings of the seven canonical Qurân-readers.

For other copies, see Leyden, No. 1637; and Râmpûr, p. 54.

Written in cursive Arabian Naskh.

Dated A.H. 1113=A.D. 1702.

Scribe: سعيد بن احمد الغزي الريمي الشافعي .

Five fly-leaves at the beginning contain miscellaneous notes and extracts from other books.

No. 1242.

fol. 141; lines 17; size $7\frac{1}{2} \times 5\frac{1}{2}$; $5\frac{1}{2} \times 3\frac{1}{2}$.

مصطلح الاشارات

MUṢṬALIḤ AL-ISHĀRĀT.

A rare copy of a work treating of six additional but reliable readings of the Qurān, other than the prevalent seven readings.

The full title of the work, as given in the preface, is as follows:—

مصطلح الاشارات فى القراءات الزوائد المروية عن الثقات *

Author: Abu'l-Baqā' 'Alī bin 'Uṣmān bin Muḥammad bin Aḥmad, better known as Ibn al-Qāṣiḥ al-'Uḍrī al-Baġdādī ابو البقاء العنبري علي بن عثمان بن محمد بن احمد المعروف بابن القاصم العنبري البغدادي (d. A.H. 801=A.D. 1399); for some account of whom see No. 1233 above.

Beginning:—

قال مؤلفه الفقيه ابو البقاء علي بن عثمان بن محمد بن احمد ابن القاصم العنبري رحمه الله - الحمد لله الذي جعل القرآن لاهله شرفا ونورا وضاعف لهم ببركة تلاوته اجرا احمدا على ما اولى من النعم
اما بعد فاني لما فرغت من القراءة بما تضمنه كتاب العنوان وكتاب الكافي وكتاب التيسير وقصيد الشاطبي تشوقت للقراءة بغيرها الم *

The six additional readings mentioned in the work are as follows:—

1. The reading of Abū Ja'far Yazīd bin al-Qa'qā' al-Madani (d. A.H. 129=A.D. 747; see *Mir'at al-Janān*, fol. 68^a).
2. The reading of Ibn Muḥaiṣin al-Makki (d. A.H. 123=A.D. 741; see *Ṭabaqāt al-Qurrā'* by Aḍ-Ḍahabī, fol. 18^a).
3. The reading of Ḥasan bin Abi'l-Ḥasan al-Baṣrī (d. A.H. 110=A.D. 729; see *Al-Kāshif*, fol. 26^b).
4. The reading of Ya'qūb bin Ishāq al-Ḥaḍramī (d. A.H. 205=A.D. 821; see *ibid.*, fol. 151^a).
5. The reading of Sulaimān al-A'mash (d. A.H. 148=A.D. 765; see *Ṭabaqāt al-Ḥuffāz*, vol. i, p. 138).
6. The reading of Khālaf bin Hishām al-Bazzār (d. A.H. 229=A.D. 844; see *Al-Kāshif*, fol. 36^a).

In the preface, the author enumerates the following sources, from which he derived material for the present work:—

I. *Al-Mustanir*, by Abū Tāhir Aḥmad bin 'Alī al-Baghdādī (No. 1236 above).

II. *Irsād al-Mubtadi*, by Abū'l-'Izz al-Qalānisi (d. A.H. 531 = A.D. 1127).

III. *Al-Mubḥiṭ*, by Sibṭ al-Khayyāt (d. A.H. 541 = A.D. 1146).

IV. *Al-Taḍkirah*, by Tāhir Ibn Ḡalbān (d. A.H. 389 = A.D. 998).

V. *Muṣṭafāt al-Qurʾān*, by Ḥasan bin 'Alī al-Ahwāzī (d. A.H. 446 = A.D. 1054).

Contents:—

Fol. 2^b. باب اتصال قوادتي بهؤلاء الائمة الستة و اتصال قوادتهم بالذبي
على الله عليه و سلم *

Fol. 7^a. باب الادغام الكبير

Fol. 8^b. باب الادغام الصغير

Fol. 9^b. باب النون الساكنة و القنوين

Fol. 10^a. باب المد و القصر

Fol. 11^a. باب الممرتين من كلمة

Fol. 11^b. باب الممرتين من كلمتين

Fol. 12^a. باب الممر المفرد

Fol. 13^b. باب مذهب الاعمش في الوقف على الممر

Fol. 14^b. باب الفتح و الامالة

Fol. 17^b. باب السكت

Fol. 18^b. باب الوقف على اواخر الكلم

Fol. 18^b. باب الاستمادة و البسمة

The rest of the work is arranged according to the Sūrahs of the Qurʾān.

For other copies, see Kūprilzādah, No. 30; and Wallāddin, No. 38.

Written in bold Arabian Naskh. Foll. 1-14 are supplied in a later hand.

Dated, the 18th Rabi' I, A.H. 787 = A.D. 1385.

A note at the end says that the MS. was collated with the author's original draft. Another note, in the margin of fol. 21^a, tells us that the MS. was read in the presence of the author.

No. 1243.

fol. 293; lines 19; size 8×6; 5½×3½.

كتاب النشر في القراءات العشر

KITÂB AN-NASHR FI'L-QIRÂ'ÂT
AL-'ASHR.

A comprehensive work treating of the various readings of the ten Qurân-readers, in three separate volumes.

Author: Shamsaddin Abu'l-Khair Muḥammad bin Muḥammad bin al-Jazarî (d. A.H. 833=A.D. 1429; see Lib. Cat., vol. xv, No. 1015, ii).

Vol. I.

Beginning:—

قال الشيخ الامام الحافظ المحقق المجود العلامة
الحمد لله الذي انزل القرآن كلامه و يسره و سهل نشره لمن رامه و قدرة
وفى للقيام به من اختاره و بصرة و بعد فان الانسان لا يشرف
الا بما يعرف ولا يفضل الا بما يعقل .

The work, according to Brock., vol. ii, p. 201, was composed at Medina, in A.H. 825=A.D. 1420.

For the contents of the work, see Berlin, No. 657. For other copies, see Cairo, vol. i, p. 117; Escut., No 129; Nûr 'Uṣmân'iyah, No. 97; Ayâ Sûfiyah, No. 62; Waliaddin, No. 40; Yenî, No. 7; Hamidiyah, No. 25; Âsâfiyah, p. 304; and Râmpûr, p. 55.

The author himself wrote an abridgment of the present work, entitled التقریب مختصر النشر (see Berlin, No. 658). Abridgments were also written by Qâḍî Abu'l-Faḍl Muḥammad bin Muḥammad Ibn ash-Shihnah (d. A.H. 890=A.D. 1485) and Muṣṭafâ bin 'Abdar-rahmân al-Izmîrî (d. A.H. 1155=A.D. 1742). Cf. Hâj. Khal., vol. vi, p. 343.

The last two folios contain miscellaneous notes and extracts from other books.

Written in cursive Naskh. Lacunae are found on fol. 79^b, 111^b, 165^b and 246^a.

Not dated; probably 18th century.

• No. 1244.

fol. 180; lines and size same as above.

The Same.

Vol. II.

The second volume of the same work.

Beginning:—

باب الادغام الصغير وهو عبارة عما اذا كان الحرف الاول منه ساكنا
كما قدمنا في اول باب الادغام الكبير •

The last three folios contain several short anonymous poems.

Written in cursive Naskh. Lacunae are found on fol. 79^b, 170^a,
and 171^b.

Not dated; probably 18th century.

No. 1245.

fol. 198; lines and size same as above.

The Same.

Vol. III.

The third volume of the same work.

Beginning:—

باب بيان افراد القراءات وجمعها - لم يتعرض احد من ائمة القراءاة في
توالمفهم لهذا الباب وقد اشروا اليه ابو القاسم الصغراوي في اعلانه الم •

Written in cursive Naskh. Lacunae are found on fol. 10^a, 149^a,
and 188^b.

Not dated; probably 18th century.

No. 1246.

fol. 52; lines 11; size 8×6; 5½×3½.

طبعة النشر في القراءات العشر

TAYYIBAT AN-NASHR FI'L-QIRĀ'ĀT AL-'ASHR.

A versified work on the various readings of the ten Qurān-readers.

By the same Al-Jazari.

Beginning:—

قال محمد هو ابن الجزري يا ذا الجلال ارحمه واستروا نغرى
العمد لله على ما يسره من نشر منقول حروف العشرة

The work, which consists of one thousand verses, was completed at Rûm in the month of Shâ'bân, A.H. 799=A.D. 1396.

For other copies see Berlin, No. 659; Br. Mus., No. 88, iii; Paris, No. 4532, vi; Alger, No. 376, vi; Cairo, vol. i, p. 101; Waliaddîn, No. 32; and Āṣafiyah, p. 300. See also Brock., vol. ii, p. 202; and Hāj. Khal., vol. iv, p. 172.

The work was lithographed at Cairo in A.H. 1282, and was printed there in A.H. 1296.

Abū Bakr Aḥmad, the author's son, wrote a commentary on the present work; for copies of which, see Nûr 'Uṣmāniyah, No. 76, and Râmpûr, p. 51.

Foll. 1^a-2^b contain a short extract from the beginning of the commentary on the present work by Abu'l-Qāsim Muḥammad bin Muḥammad al-'Aqilī an-Nuwairī (d. A.H. 837=A.D. 1433); for a copy of which, see Berlin, No. 660. Explanatory notes, extracted from the commentary of Al-'Aqilī, are found in the margins of foll. 1^a-19^b. Leaflets, containing notes taken from the same commentary, are inserted after foll. 7, 27, and 37.

A fly-leaf, inserted after fol. 48, contains a diagram, showing how the original ten readings of the Qurān got multiplied into many readings, and naming all the successive followers of each of the original Qurān-readers, who are considered authorities.

Written in elegant Naskḥ, with all the vowel points.

The headings are in red.

Dated A.H. 1202=A.D. 1787.

Scribe: محمد بن علي البركوي.

No. 1247.

foll. 139 ; lines 27 ; size $10\frac{1}{2} \times 7$; $7\frac{1}{2} \times 4$.

شرح طيبة النشر

SHARH ṬAYYIBAT AN-NASHR.

A unique copy of a commentary on the preceding work, by Jamāl-addīn Muḥammad bin al-Ḥasan bin Muḥammad bin Aḥmad as Samannūdī al-Khalwatī ash-Shāfi'ī, commonly called Al-Munayyir جمال الدين محمد بن الحسن بن محمد بن احمد السمودى الخلوتى الشافعى الشهير بالمنير. He was born at Samannūd, in A.H. 1099 = A.D. 1688. After completing his education under Abū ḥ-Safā' 'Alī ash-Shanwānī, the author of *Al-Fawā'id as-Saniyah* (see Cairo, vol. ii, p. 213), and several other scholars, he came to Egypt, where he became a disciple of Muṣṭafā bin Kamāladdīn al-Bakrī (d. A.H. 1162 = A.D. 1749 ; see *Silk ad-Durar*, vol. iv, p. 190) in the Khalwatīyah order ; held for some time the post of a professor in the Jāmi' al-Azhar ; and died on Monday, the 11th Rajab, A.H. 1199 = A.D. 1785. Among his compositions the most popular is *Tuhfat as-Sālikin*, an exposition of Ṣūfī doctrines, which has been twice printed in Cairo, viz., in A.H. 1287 and 1305. For other particulars of his life and works see *Tāj at-Ṭabaqāt* vol. xii, part ii, fol. 359^a, and Brock., vol. ii, p. 353.

In the following extract from the beginning of the MS., the author's name and the title of the work are both mentioned, and it is stated that he wrote the present work at the request of some of his friends :—

الحمد لله الذي جمع في القرآن العظيم كنوز معاني دقائق حقائق العلوم
و اعطى من امطفاة من خلقه مفتاحها فاستخرج من زوايا خباياها
..... و بعد فيقول حمال اثقال الذنوب و اسير وصمات العيوب و كثير هموم
لغوب الكرب فقير به المصور الحقيق محمد بن الحسن المنير الشافعي الاشعري
الخلوتي السمودي [sic السمودي] جملة الله باسراق السر الشهودي سألني
بعض الاخوان و الاحباب من العلماء النبلاء الانجاب ان اضع شرحا لطيفا
على الكتاب المسمى بطيبة النشر في القراءات العشر لحافظ عصره و وحيد
دهرة محمد بن محمد بن محمد الجزري فاجبته بعد ذلك

لذلك سألنا من مالک الممالک عند الشروع في سلوك تلك المسالك ان
ينجيني مما فيها من الممالک و ان يسهل و ييسر لي ما هنالك طأبا ان
يكون خالصا لوجهه الكريم و سببا للفوز بجنت النعيم و سميته سطعات لمعات
انوار ضياء الفجر في شرح كتاب طيبة النشر الم .

No other copy of the work is known.

Written in fair Naskh.

Dated the 3rd Jumâdâ I, A.H. 1288=A.D. 1871.

Scribe: حافظ عبد الله الزكافي الجرجاني ابن سعيد.

No. 1248.

fol. 31; lines 15-25; size $8\frac{1}{2} \times 6$; $6 \times 3\frac{1}{2}$.

(A MS. containing two works, bound together.)

fol. 1^a-10^b.

I.

الدرة المضية

AD-DURRAT AL-MUDÎYAH.

A metrical tract containing 241 verses, in the same metre and with the same rhymes as the *Hîrz al-Amâni* of Ash-Shâṭibî (No. 1221 above).

Author: Shamsaddîn Abu'l-Khair Muḥammad bin Muḥammad bin al-Jazari شمس الدين ابو الخير محمد بن محمد بن الجزري (d. A.H. 833=A.D. 1429; see Lib. Cat., vol. xv, No. 1015, ii).

Beginning:—

قل الحمد لله الذي وحده علا
و مجده و اسئل عونہ و توسلا

The work, which is described by the author as a supplement to the *Hîrz al-Amâni* of Ash-Shâṭibî, treats of the various readings of the following three Qurân-readers:—

1. Abû Ja'far Yazîd bin al-Qa'qa' al-Madani (d. A.H. 129=A.D. 747).

2. Ya'qûb bin Ishâq al-Hadrami al-Basri (d. A.H. 205=A.D. 821).

3. Khalaf bin Hishâm al-Bazzâr al-Kûfi (d. A.H. 229=A.D. 844).

The work was completed at Mecca in A.H. 823=A.D. 1420. The date of composition is obtained from the following chronogram :—

و تم نظام الدرة احسب بعدها
و عام اما حجي فاحسن تقولا

The last six verses describe the horrors of an attack by a gang of Arab robbers on the author's caravan on his journey from Mecca to Medina.

For other copies see Berlin, No. 662; Gotha, No. 558; München, No. 893; Wien, No. 1632; Alger, No. 376; Cairo, vol. i, p. 108; and Kûprillzâdah, No. 17.

The work has been printed in Cairo, A.H. 1296.

Written in Arabian Naskh, with the headings in light green.

Dated Thursday, the 15th Ramadân, A.H. 1093=A.D. 1682.

Scribe: محمد بن احمد الدقاق.

fol. 12^b-31^b.

II.

ايضاح الدرة المضية

İDÂH AD-DURRAT AL-MUDÎYAH.

A commentary on the preceding work, by a certain disciple of the author of the text. Cf. Hâj. Khal., vol. iii, p. 210.

Beginning :—

الحمد لله الذي تولى حفظ كتابه المكنون
وقد استنصرت الله تعالى و اردت ايضاح منظومته الدرة المضية في قراآت
الثلاثة الموضيه وقد قرأتها عليه في مجالس آخرها بعد عصر يوم السبت
الثالث والعشرون من جمادى الآخرة سنة ثمان وعشرين و ثمان مائة
بمسجد الاشاعر داخل مدينة زبيد الم *

The commentator, who does not reveal his name, tells us in the above-quoted extract that he had read the text with its author at Zabid in several sittings, the last of which was held on the 28th Jumâdâ II, A.H. 828=A.D. 1425.

Written in the same hand and by the same scribe as the above. Fol. 11 is blank.

Dated Wednesday, the 11th Du'l-Qa'dah, A.H. 1093=A.D. 1682.

Fol. 12^a contains the seals and signatures of several former owners of the MS.

No. 1249.

fol. 31; lines 21; size $7\frac{1}{2} \times 5\frac{1}{2}$; $6\frac{1}{2} \times 3\frac{1}{2}$.

The Same.

Another copy of the same commentary, beginning as the above.

Foll. 1^b-2^a contain short biographical notices of the three Qurân-readers, whose readings are dealt with in the text.

Written in fair Naskh, within double red-ruled borders.

Dated Wednesday, the 22nd Ramaḍān, A.H. 1046 = A.D. 1637.

Scribe: محمد ابن نعمة.

A fly-leaf, at the end, contains a diagram of the mouth and tongue, indicating how the different letters of the alphabet should be pronounced, reproduced from As-Sakkāki's *Kitābul-Miftāḥ*.

No. 1250.

fol. 156; lines 10-21; size $8\frac{1}{2} \times 6$; $5\frac{1}{2} \times 3\frac{1}{2}$.

إيضاح الرموز ومفتاح الكنوز

İDÂḤ AR-RUMŪZ WA MIFTAḤ AL-KUNŪZ.

A commentary on the author's own metrical work, entitled *Majma' as-Surûr Wa Maḥla' ash-Shams wa'l-Budûr*, treating of the various readings of the fourteen Qurân-readers.

Author: Shamsaddîn Abû 'Abdallāh Muḥammad bin Khalîl bin Abî Bakr bin Muḥammad al-Ḥalabî al-Maqdisî ash-Shūfî, better known as Ibn al-Qubâqibî شمس الدين ابو عبد الله محمد بن خليل بن ابي بكر بن محمد بن علي الشافعي الشهير بابن القباقيبي. He was born at Aleppo, in A.H. 777 = A.D. 1376. He studied under 'Abdarrahîm bin al-Ḥusain al-'Irâqî (d. A.H. 806 = A.D. 1404), and became known as a great jurist and a skilled Qurân-reader. He settled permanently at Jerusalem, where he died on Friday, the 20th Rajab, A.H. 849 = A.D. 1445. See *Al-Qabas al-Hâwî*, vol. ii, fol. 59^a; *Al-Uns al-Jalîl*, vol. ii, p. 519; *Dustûr al-'Ilâm*, fol. 112^b; and *Brock.*, vol. ii, p. 113.

Beginning:—

قال الشيخ الإمام العالم شمس الدين محمد بن خليل بن ابي بكر

بن محمد العلبي الشافعي الشهير بابن القباقيبي المقدسي

الحمد لله و كفى و سلام على عبادة الذين اصطفى فما بعد فاني لما رأيت
كتابي المسمى بمجمع السرور و مطلع الشمس و الدور الجامع بين مذاهب
القراء الاربعة عشر قد شاع ذكره بين الطلاب النعم *

In the preface, the author enumerates the following works as his authorities:—

1. *Kitāb an-Naṣṣ*, by Muḥammad bin Muḥammad al-Jazari (see No. 1243 above).

2. *Mufraddāt al-Qurʾān*, by Ḥasan bin ʿAlī bin Ibrāhīm al-Ahwāzī (d. A.H. 446=A.D. 1054; see *Mirʾāt al-Janān*, fol. 256^a).

3. *Al-Mubḥij fi'l-Qirāʾat as-Samān*, by Abū Muḥammad ʿAbdallāh bin ʿAlī, called Sibṭ al-Khayyāṭ al-Baġdādī (d. A.H. 541=A.D. 1146; see *ibid.*, fol. 313^b).

4. *Al-Mustanir*, by Abū Ṭāhir Aḥmad bin ʿAlī bin ʿUбайдاللّٰه bin ʿUmar bin Siwār al-Baġdādī (see No. 1236 above).

For the contents of the work see Berlin, No. 669. For other copies see Cairo, vol. i, p. 105, and Kūprilizādah, No. 27. See also Hāḡ. Khal., vol. i, p. 506.

Written in rough Naskh, with the headings in red.

Dated A.H. 1174=A.D. 1760.

No. 1251.

fol. 18; lines 21; size $7\frac{1}{2} \times 5\frac{1}{2}$; $5\frac{1}{2} \times 3\frac{1}{2}$.

الدر الناظم

AD-DURR AN-NĀẒIM.

A treatise on the reading of ʿĀṣim (d. A.H. 128=A.D. 745), as handed down by his disciple, Ḥafṣ (d. A.H. 180=A.D. 796).

The full title of the work, as given in the preface, is as follows:—

الدر الناظم لرواية حفص عن قراءة عاصم *

Author: Abu't-Tawfiq ʿUṣmān bin ʿUmar bin Abī Bakr an-Nāṣhīrī az-Zabīdī البكري الناصري. He belonged to the illustrious family of An-Nāṣhīrī, which produced a considerable number of eminent scholars. He died about A.H. 860=A.D. 1456. See Brock., vol. ii, p. 189.

Beginning:—

الحمد لله حق حمده و صلاته و سلامه على سيدنا محمد و عبده و على
آله و صحبه من بعده و بعد فاني لما رأيت اهل بلدنا زبيد حماها الله
و سائر بلاد الاسلام يسارعون الى الغيرات و يتنافسون فى الطاعات و كنت
قد جمعت لهم روايتى قالون و الدورى رأيت ان اعززهم بثالث
و هو الامام حفص بن سليمان عن الامام عاصم النخعي *

For other copies see Berlin, No. 646; Alger, No. 376; and
Āsafiyah, p. 298.

At the end is a note, in the same hand as the text, enumerating
the number of Sûrahs, verses, and words contained in the Qurân, and
how many times each letter of the alphabet occurs.

Written in Arabian Naskh, with the headings in red. A short
lacuna is found on fol. 16^b.

Not dated; probably 16th century.

No. 1252.

fol. 19; lines 17; size $7\frac{1}{2} \times 5\frac{1}{2}$; $6 \times 4\frac{1}{2}$.

[روايتى قالون و الدورى]

[RIWĀYATAI QĀLŪN WA'D-DAWRĪ.]

A treatise on the readings of Nāfi' bin 'Abdarrahmān al-Madanī
(d. A.H. 169=A.D. 786) and Abū 'Amr bin al-'Alā' al-Baṣrī (d.
A.H. 154=A.D. 771), as handed down by Qālūn (d. A.H. 220=A.D.
835) and Ad-Dawrī (d. A.H. 246=A.D. 860), respectively.

The title of the work and the author's name are not found in the
MS. From the preface of *Ad-Durr an-Nāẓim* (No. 1251 above),
it appears that this work is also by An-Nāshirī.

Beginning:—

الحمد لله خالق الاشياء المفرد بالعظمة و الكبرياء
اما بعد فانه طال ما سئلتني بعض الاخوان ان افرد له هذه الروايتين رواية
قالون عن نافع و رواية الدورى عن ابي عمرو فلجبت مسئلته قاصدا بذلك
وجه الكرم النعم *

No other copy of the work is known.

Written in Arabian Naskh, with the headings in red. Dated Friday, the 9th Du'l-Qa'dah, A.H. 1020=A.D. 1612.

Scribe: عبد الله بن سعيد بن عبد الله المكنى أبو قشیر.

No. 1253.

fol. 50; lines 15; size 8½ x 5½; 6 x 4.

الهداية الى تحقيق الرواية
AL-HIDĀYAH ILĀ TAḤQĪQ
AR-RIWĀYAH.

A work on the readings of Nāfi' bin 'Abdarrahmān al-Madanī (d. A.H. 189=A.D. 786) and Abū 'Amr bin al-'Alā' al-Baṣrī (d. A.H. 184=A.D. 771), as handed down by Qālūn (d. A.H. 220=A.D. 835) and Ad-Dawrī (d. A.H. 246=A.D. 860), respectively.

Author: 'Atifuddīn 'Uṣmān bin 'Amr bin Abi Bakr al-'Adnānī. عفيف الدين عثمان بن عمرو بن أبي بكر العدناني.

Beginning:—

الحمد لله حمدا يوافي نعمه ويكافئ مزيده و اشهد أن لا اله الا الله
وحدة وبعد فاني تصفحت قراء اهل ارضنا فوجدتهم
بحمد الله غير خارجين عن اسلوب تحقيق القراءة غايبا غير اذهم قد يخرجون
في مواضع لحظ رواية برواية وهذا يعيب عند القراء كالغنة و الترفيق
و التفتيم و المد و الادغام و الاظهار و هذا النوع تسميه القراء اللحن
الخفي و قد استخفرت الله تعالى و املت هذه الروايات في مذهب
قالون و الدورى الخ *

The title of the work and the author's name are both given on the title-page; but no mention of either is to be found in any bibliographical or biographical work. The title-page reads thus:—

كتاب الهداية الى تحقيق الرواية عن امام التحقيق و الهداية نافع بن
عبد الرحمن المدني و ابي عمرو بن العلاء البصري رواية عيسى بن مينا قالون
عن نافع و رواية ابي عمرو الدورى عن ابن محمد الميزيدي عن ابي عمرو

قدس الله ارواحهم و نلعمنا بهم آمين - تأليف الفقير المشرق المصطفى
عفيف الدين عثمان بن عمرو بن ابي بكر العدناني نفعنا الله بهم اجمعين •

The fact that the author frequently refers to the celebrated Shamsaddin Abu'l-Khair Muhammad Ibn al-Jazari (d. A.H. 833 = A.D. 1429) as his Shaikh and teacher gives us ground for believing that he flourished in the middle of the 9th century of the Hijrah.

After the prefatory note, the work begins with a *Faṣl*, containing short biographical notices of the afore-said Nāfi' and Abū 'Amr bin al-'Alā' al-Baṣrī and their Rāwis (narrators), Qālūn and 'Ad-Dawrī.

The work is divided into 14 *Bāb*, some of which are subdivided into several short *Faṣl* and *Tanbih*.

Written in rough Naskh, with the headings in red. Fol. 2 should come after fol. 10.

Dated A.H. 1052 = A.D. 1642.

The last folio contains a note, setting forth how Qārūn (Korah) was punished for his three sins, viz., (i) his avarice; (ii) non-payment of *Zakāt* (alms, ordained by the law); and (iii) his slanderous accusation of the Prophet Moses.

No. 1254.

fol. 37; lines 23; size $7\frac{1}{2} \times 5\frac{1}{2}$; $5\frac{1}{2} \times 4\frac{1}{2}$.

قطف الازهار السنيه من قراة الائمة الثلاثة المرضيه

QATF AL-AZHĀR AS-SANĪYAH MIN QIRĀ'AT AL-A'IMMAT AṢ-ṢALĀ- ṢAT AL-MARDĪYAH.

A treatise on the various readings of the last three of the ten canonical Qurān-readers.

Author: Zainaddīn Abu'l-Faṭḥ Ja'far bin Ibrāhīm bin Ja'far bin Sulaimān as-Sanhūrī ash-Shāfi'ī زين الدين ابو الفتح جعفر بن ابراهيم بن جعفر بن سليمان السنهوري الشافعي. He was born at Sanhūr about A.H. 810 = A.D. 1407. He left his native town for Maḥallāh, where he learnt the Qurān under Abū 'Abdallāh Muḥammad bin 'Umar al-Ġamrī al-Maḥallī (d. A.H. 849 = A.D. 1445; see *Al-Qabas al-Hāwī*, vol. ii, fol. 91^a). He then proceeded to Cairo, where he completed his studies in several branches of Muhammadan literature at the Jāmi' al-Azhar. Throughout his life, he experienced vicissitudes of fortune, periods of

prosperity alternating with periods of poverty. He died in Qa'ṭ-Qa'ṭah, A.H. 894=A.D. 1489. See *Al-Qabas al-Hāwī*, vol. i, fol. 61*, and *Brook*, vol. ii, p. 115.

Beginning:—

الحمد لله نسي الصفات الاولية والصلاة والسلام على سيدنا محمد
خير البرية و بعد فهذا قطف الاثر السعيد من
قراءة الائمة الثلاثة المرضية لهم •

The names of the three Qurān-readers, whose readings are dealt with in the work, are as follows:—

1. Abū Ja'far Yazīd bin al-Qa'qā' al-Madanī (d. A.H. 129=A.D. 747).
2. Ya'qūb bin I-shāq al-Hadramī (d. A.H. 205=A.D. 821).
3. Abū Muḥammad Khālaf bin Hishām al-Bazzār al-Kūfī (d. A.H. 229=A.D. 844).

• We are told, in the preface, that the present work is based on the following four compositions of Al-Jazarī (d. A.H. 833=A.D. 1429).

- I. *Tahbir al-Taisir* (No. 1220 above).
- II. *Kitāb an-Nashr* (No. 1243 above).
- III. *Taḥḥib an-Nashr* (see Berlin, No. 658).
- IV. *Ad-Durrat al-Muḥḍiyah* (No. 1248 above).

Defective at the end. The last folio is wanting.

No other copy of the work is known.

Written in fair Arabian Naskḥ, but with numerous short lacunæ. The headings are in red.

Not dated; probably 16th century.

The title-page bears the signatures of two former owners of the MS., viz., (i) a certain Abū'l-Faraj al-Muzayyin, and (ii) Kamāladdīn, the son of 'Alī al-Muttaqī (d. A.H. 976=A.D. 1567).

No. 1255.

fol. 164; lines 21; size 8 × 6; 6½ × 4.

المكرر في ماتواتر من القراءات السبع و تحرر

**AL-MUKARRAR FÎ MÂ TAWÂTAR
MINA'L-QIRÂ'ÂT AS-SAB' WA
TAḤARRAR.**

A treatise on the various readings of the seven canonical Qurân readers.

By Sirâfaddîn Abû Ḥafṣ 'Umar bin Qâsim bin Muḥammad a Anṣârî al-Muqri al-Miṣri, commonly called An-Naṣṣahâr راج الدين .
أبو حفص عمر بن قاسم بن محمد الانصاري المقرئ المصري المعروف بالنشار wrote several works on the various readings of the Qurân, and die about A.H. 900 = A.D. 1495. See Brook., vol. ii, p. 115.

Beginning:—

يقول العبد الفقير المعترف بالتقصير عمر بن قاسم
في محمد الانصاري المقرئ المصري النشار الحمد لله حق حمدة و صلوته
سلامه على محمد خير خلقه و رضى الله عن اصحابه اجمعين و عن
ابيعين و تابعيهم باحسان الى يوم الدين و بعد فقد سألني بعض اصدقائي
من هو من اخواني في الله و احبابي ان اجمع له كتابا في القراءات
سبع المتواترة الن

The author tells us, in the above-quoted extract, that he wrote this work at the request of some of his friends.

For the contents of the work see Berlin, No. 623. For other copies see Râmpûr, p. 55, and Âsafiyah, p. 304.

Written in fair Indian Naskh.

Not dated; probably 18th century.

No. 1256.

fol. 217; lines 19; size $8\frac{1}{2} \times 6$; $6\frac{1}{2} \times 4$.

البدور الزاهرة في القراءات العشرة المتواترة

**AL-BUDÛR AZ-ZÂHIRAH FI'L-QIRÂ'ÂT
AL-'ASHARAT AL-MUTAWÂTIRAH.**

A treatise on the ten authentic readings of the Qurân, by the author of the preceding work.

Beginning:—

اللهم على على سيدنا محمد الحمد لله الذي علم الانسان

• ما لم يعلم فمن شاء اعلم ومن شاء اكرم الله •

The author tells us, in the preface, that he wrote the present work at the request of some of his friends, for whom he had previously written his work entitled *المكرر فيما تواتر من القراءات السبع* and *تحرر* (No. 1255 above).

A note at the end, containing the date of the author's death, runs thus:—

توفى شيخنا وقدوتنا الى الله تعالى الشيخ الامام العالم العلامة
العجبر البصر الفهامة المصطفى المدقق الحافظ المجتهد سراج الدين ابي
حفص عمر الانصاري المقرئ الشافعي مصنف هذا الكتاب وغيره من
كتبه المشهورة في خامس جمادى الاول سنة ٩٧٠ •

The year of the author's death, inserted after the word سنة, is obviously a mistake; it should be 897 or possibly 907.

For other copies see Waliaddin, No. 8, and Râmpûr, p. 45. See also Hâf. Khul., vol. ii. p. 30, where the author's name is erroneously given as 'Abdallah instead of 'Umar.

Written in small Naskh.

Dated A.H. 1004 = A.D. 1595.

No. 1257.

fol. 50 ; lines 23 ; size $8\frac{1}{2} \times 6\frac{1}{2}$; $6\frac{1}{2} \times 3\frac{1}{2}$.

القطر المصري

AL-QUṬR AL-MIṢRĪ.

A treatise on the reading of Abū 'Amr bin al-'Alā' al-Baṣrī (d. A.H. 154=A.D. 771 ; see *Ṭabaqāt al-Qurrā'* by Aḍ-Ḍahabī, fol. 18*), as handed down by Ḥafṣ bin 'Umar ad-Dawrī (d. A.H. 246=A.D. 860 ; see *ibid.*, fol. 42^b) and Abu'sh-Shu'aib Ṣāliḥ bin Ziyād as-Sūfī (d. A.H. 281=A.D. 874 ; see *ibid.*, fol. 43*).

By the same 'Umar bin Qāsim an-Naṣṣabāh al-Miṣrī.

The full title of the work, as given in the preface, is as follows :—

القطر المصري في قراءة الإمام أبي عمرو بن العلاء البصري

Beginning :—

يقول راجي عفو ربه الكريم الستار عمر بن قاسم بن محمد بن علي
الانصاري المصري النشار الحمد لله الذي انزل على عبده
الكتاب هدى وذكرى لاولى الالباب وبعد فقد سألتني جماعة
من اصديق وفقني الله و اياهم لما يجب و يرضى ان اعمل لهم مختصرا
في قراءة ابي عمرو بن العلاء من روايتي الدوزي و السوسي الخ *

The work is divided into 17 *Bāb*. The 17th *Bāb*, which forms the bulk of the work and is subdivided, according to the number of the *Sūrahs* of the Qurān, into 114 sections, explains the reading of every *Sūrah*.

A fragment of the work, containing the first sixteen *Bāb*, is noticed in Berlin, No. 639. See also Brook., vol. ii, p. 116, and Hāj. Khal., vol. iv, p. 562

Written in small Arabian Naskh, with the headings in red.

Dated Monday, the 20th Jumādā II, A.H. 1206=A.D. 1792.

No. 1258.

fol. 26; lines 15; size $9 \times 6\frac{1}{2}$; $6\frac{1}{2} \times 4\frac{1}{2}$

حزب القراءة

ḤIZB AL-QIRĀ'AT.

A metrical tract containing 673 verses, composed in the same metre and with the same rhymes as the *Ḥiz al-Amānī* of Aḥl-Shāṭibi (No. 1221 above).

According to a note on the title-page the author, whose name is not known, belonged to Turkey. The note reads thus:—

هذا كتاب حزب القراءة للأخوان والخلان لبعض فضلاء علماء اليوم وهو
مختصر حزب الأمانى الموسوم بالشاطبية رضى الله تعالى عن مؤلفها •

• Beginning:—

بدأت بحمد الله في الذكر أولاً
وارتقت شكراً ثانياً متفضلاً

The work was dedicated to Sultān Bāyazīd II (A.H. 886–918 = A.D. 1481–1512), whose name occurs in the following lines on fol. 2^a thus:—

و هذا كتلي قد رسمت لحضرة
الإمام الهمام العالم العامل العلى
و فى الإرض ظل الله ايضاً خليفته
و سلطان بن سلطان الى جده العلى
[و] ابن محمد بن مراد و اسمه
أولوا الامر اعني بآيزيد و ذالوا

No other copy of the work is known.

Written in fair Naskh, with occasional vowel-points, within red-ruled borders. The headings are in light green.

Dated the 28th Du'l-Hijjah, A.H. 1303 = A.D. 1886.

Scribe: محمد احمد الخواجه.

No. 1259.

fol. 51 ; lines 19 ; size $8\frac{1}{2} \times 6\frac{1}{2}$; $5\frac{1}{2} \times 3$.

العقد الفريد و الدر النضيد

AL-'IQD AL-FARÎD WA'D-DURR AN-NADÎD.

A work on the reading of Nâfi' (d. A.H. 169=A.D. 786), as handed down by his pupil, Qâlûn (d. A.H. 220=A.D. 835).

The full title of the work, as given in the preface, is as follows :—

العقد الفريد و الدر النضيد في رواية قالون بالتجويد *

The author's name is not known. The latest authority quoted, fol. 45^a, is 'Uḡmân bin 'Umar bin Abi Bakr an-Nâḡhîrî, who died about A.H. 860=A.D. 1456.

Beginning:—

الحمد لله ذي الانعام و الافضل و الاحسن و الاكمال و الكبرياء و الجلال
و الجمال و الكمال اما بعد فانه لما كان القرآن اعظم الكتب
المفصلة تفضل مني انزل عليه السلام *

In the preface, the author tells us that the present work is the first of its kind, no other work exclusively devoted to Qâlûn's *Riwayat* (narration) of the reading of Nâfi' being current in his time. The preface is followed by a *Faṣl*, containing short biographical notices of Qâlûn and his teacher, Nâfi'. The fifteen chapters, into which the work is divided, are as follows :—

- (i) باب الاستعاذة , fol. 3^b.
- (ii) باب البسملة , fol. 4^a.
- (iii) باب هاء الكناية , fol. 7^b.
- (iv) باب المد و القصر , fol. 8^a.
- (v) باب الهمزتين من كلمة , fol. 10^b.
- (vi) باب الهمزتين من كلمتين , fol. 12^b.
- (vii) باب الاظهار و الادغام , fol. 15^a.
- (viii) باب حروف قربت مخارجها , fol. 16^a.
- (ix) باب احكام النون الساكن و المتنوين , fol. 16^b.

- (x) باب الفتح و الامالة , fol. 18^a.
 (xi) باب الراآت , fol. 18^b.
 (xii) باب الالعات fol. 19^b.
 (xiii) باب الوقف على اواخر الكلم وما يلتحق به في الحكم , fol. 20^a.
 (xiv) باب الوقف على مرسوم الخط , fol. 21^b.
 (xv) باب نوح العروف , fol. 26^b.

The last chapter is arranged according to the Sûrahs of the Qurân, explaining the reading of every Sûrah. The work ends with a *Khâtimah*, dealing with the importance of the correct pronunciation of the Qurân.

No other copy of the work is known

Written in fair Arabian Naskh.

Dated Wednesday, the 13th Jumâdâ I, A.H. 1197=A.D. 1783.

Scribe: محمد بن مصطفى بن علي بن نونل الشامي الاحدي.

No. 1260.

fol. 5; lines 21; size $7\frac{1}{2} \times 5\frac{1}{2}$; $5\frac{1}{2} \times 3\frac{1}{2}$.

رسالة في ما خالف القراء الثلاثة السبعة

RISÂLAH FÎMÂ KHÂLAFÂ'L-QURRÂ' AS-SALÂSAT AS-SAB'AH.

A pamphlet, enumerating the points in which the three later Qurân-readers, viz., Abû Ja'far Yazîd bin al-Qa'qâ' al-Madanî (d. A.H. 120=A.D. 747), Ya'qûb al-Hafîramî (d. A.H. 205=A.D. 821), and Khâlaf bin Hishâm al-Bazzâr (d. A.H. 220=A.D. 844), disagree with the seven canonical Qurân-readers.

The MS. contains no clue as to its authorship.

Beginning: -

به ثقنى و عليه توكلى و بعد فندة الحريف اتى خالف القراء الثلاثة
 فيها السبعة وهم ابو جعفر و يعقوب و خلف و رواهم ابن وردان و ابن جمار
 و اويس و روح و اسحق و ادريس و فاندتها الاحملة بجميع القراءات انهم

Written in minute Naskh, with occasional rubrics.

Dated the 18th Rabî' II, A.H. 1043=A.D. 1633.

Scribe: همام بن علي الرقاد.

No. 1261.

fol. 26 ; lines 25 ; size $8\frac{1}{2} \times 6\frac{1}{2}$; $5\frac{1}{2} \times 3\frac{1}{2}$.

انوار الطلعة في مذاهب القراء السبعة

**ANWĀR AT-TAL'AH FĪ MADĀHIB
AL-QURRĀ' AS-SAB'AH.**

A unique copy of a work, dealing with the various readings of the seven canonical Qurān-readers.

Author: Aḥmad bin Muḥammad aṣḥ-Shawbarī أحمد بن محمد الشوبري.

Beginning:—

الحمد لله الذي هدانا لطاعته وخصنا بالقرآن العظيم وتلاوته
و بعد نيقول العبد الفقير الى مولاه الغني به عما سواه احمد بن محمد
الشوبري الزهرري قد سألني بعض الاخوان من اهل
الصفاء والعرفان المتوردين على الى تلاوة القرآن ان اجمع كتابا مختصرا
في بيان مذاهب الائمة السبعة اصحاب القرآن المتبعة وان اذكر لكل منهم
مذهبا يشتمل على معظم ما له من الاصول مما يجد الطالب به الوصول
خال عن العشو والتطويل غير معترض فيه للدليل والتعليل فاجبته الى
سواله طالبا للثواب ورتبته على مقدمة وسبعة ابواب وسميته
انوار الطلعة في مذاهب القراء السبعة الم *

The author, who flourished in the earlier part of the 11th century of the Hijrah, was a native of Shawbar (a village in Egypt). He composed the present work, as he states at the end, in the last week of Rajab, A.H. 1009=A.D. 1600. In the following colophon, he is said to be the grandson of Aṣḥ-Shinnāwī, probably Muḥammad al-Aḥmadī aṣḥ-Shinnāwī (d. A.H. 933=A.D. 1527):—

تم الكتاب للامام العالم الولي العارف بالله تعالى شيخنا الشيخ احمد
الشوبري سبط الشناوي رحمة الله عليهم *

The author's two sons, Aḥmad aṣḥ-Shawbarī (d. A.H. 1066=A.D. 1656) and Muḥammad aṣḥ-Shawbarī (d. A.H. 1069=A.D. 1659), were distinguished scholars. The former, owing to his great mastery over

the Hanafi doctrines, was called *Abū Hanīfat as-Ṣaḡīr* (the young *Abū Hanīfah*); while the latter, on account of his exceptional knowledge of the Shāfi'i tenets, was surnamed *Ash-Shāfi'i as-Ṣaḡīr* (the younger Shāfi'i). See *Khulāṣat al-Aṣar*, vol. i, p. 174.

The work is divided into a *Muqaddimah* and eight *Bāb*, as follows:—

Muqaddimah. Fol. 2^a.

المقدمة فهي في بيان التجويد و احكامه و ما ينعلق به من معرفة
لغوى الساكفة و التفرير و الوقف و الابتداء و المد و اقسامه و غير ذلك مما
يحتاج اليه القاري مما اتفق عليه الائمة رضى الله عنهم اجمعين *

Bāb I. Fol. 5^a. الباب الاول في مذهب سيدنا نافع بن عبد الله

بن نعيم *

Bāb II. Fol. 9^a. الباب الثاني في مذهب سيدنا عبد الله بن كثير

المكي *

Bāb III. Fol. 10^a. الباب الثالث في مذهب سيدنا ابي عمرو

البصري *

Bāb IV. Fol. 14^a. الباب الرابع في مذهب سيدنا عبد الله بن

عاصم الدمشقي *

Bāb V. Fol. 16^a. الباب الخامس في مذهب سيدنا عاصم بن ابي

النعود الكوفي *

Bāb VI. Fol. 16^b. الباب السادس في مذهب سيدنا حمزة الكوفي

Bāb VII Fol. 21^a. الباب السابع في مذهب سيدنا علي الكاسبي

الكوفي *

Bāb VIII. Fol. 22^a.

الباب الثامن في يأت الاضافة

No other copy of the work is known.

Written in minute Arabian Naskh, with the headings in red. A short lacuna is found on fol. 18^a.

Not dated; probably 18th century.

No. 1262.

foll. 8; lines 11; size $9 \times 5\frac{1}{2}$; $8 \times 3\frac{1}{2}$.

[رسالة فى القراءة]

[RISĀLAH FI'L-QIRĀ'AT.]

A tract on the various readings of the Qurān.

Author: Ismā'il bin Sayyid Aḥmad Ja'far as-Sāni سيد اسمعيل بن سيد احمد جعفر الثاني.

Beginning:—

الحمد لله الذي انزل القرآن بالقراءات الصحيحة المروية عنه بلا
ارتياب و شرف حاملها بالكرامات الجليلة على غيرهم من الطلاب
اما بعد فيقول احقر مخلوقات حضرة الباري سمعيل الغريب بن سيد احمد
جعفر الثاني اني لما رأيت تشوق بعض الفضلاء المتدينين
الى معرفة المجموع الثلاثة بالتوضيح والتبيين الفت فيها هذه الرسالة الهـ *

The author, who probably belonged to India and flourished in the middle of the 11th century of the Hijrah, tells us, at the end, that the tract is based on the following two works of his teacher, Shaikh 'Abdallaṭif bin Shaikh Jamāl an-Nahrawālī, viz., (i) *Al-Jāmi' al-'Ilmi* and (ii) *An-Nūr al-Azhar*. He further tells us that he thought of writing another more detailed work on the same subject.

The tract was completed, as stated by the author at the end, on Tuesday, the 2nd Shawwāl, A.H. 1045=A.D. 1636.

Written in cursive Naskh, within coloured ruled borders.

Dated Thursday, the 5th Shawwāl, A.H. 1114=A.D. 1703.

No. 1263.

fol. 106; lines 27; size $8\frac{1}{2} \times 5\frac{1}{2}$; $6 \times 2\frac{1}{2}$.

الجواهر المكللة

AL-JAWÂHIR AL-MUKALLALAH.

A work, treating of the various readings of the ten canonical Qurân-readers, being an abridgment of the author's other work, entitled *Buḥr al-Ma'âni Wa Kanz as-Sab' al-Ma'âni*.

The full title of the work, as given in the preface, is as follows:—

• الجواهر المكللة لمن رام الطرق المكمله •

Author: Muḥammad bin Aḥmad al-ʿAwfi العوفي. He flourished in the middle of the 11th century of the Hijrah. See Brock., vol. ii, p. 326.

Beginning:—

الحمد لله الذي هدانا لتلاوة كتابه الميمى على كل ذنب انزل
و بعد فيقول اضعف عباد الله و اوجبهم الى رحمته المفزعة محمد بن احمد
العوفي هذا كتاب فى القراءات العشرة اختصرته من كتابى المسمى
ببهر المعاني و كنز السبع المثاني لمن علمه و تعلمه الخ •

The work was composed, as stated by Brock. (*loc. cit.*), in A.H. 1049=A.D. 1639.

For the contents of the work see Berlitt. No. 666. For other copies see Wuhaddin, No. 15; Cairo, vol. i, p. 95; and Râmpûr, p. 47.

Written in clear Arabian Naskh, within red-rule borders.

Not dated; probably 18th century.

No. 1264.

fol. 11; lines 25; size $8\frac{1}{2} \times 6\frac{1}{2}$; $6\frac{1}{2} \times 3\frac{1}{2}$.

[رساله فى التكبير]

[RISĀLAH FI'T-TAKBÎR.]

A tract on the *Takbîr* (the expression, *Allāhu akbar*), which a Qurân-reader must recite either at the beginning or at the end of each Sûrah of the Qurân, based on the *Tayyîbat an-Nashîr* of Al-Jazari (No. 1246 above).

Author: Zainaddin Abu'l-'Azâ'im Sultân bin Ahmad bin Salâmah bin Ismâ'il al-Mazzâhî al-Azhari ash-Shâfi'i زَيْن الدِّين اِبْرَاهِيْمُ سُلْطَانُ بْنُ أَحْمَدَ بْنِ سَلَامَةَ بْنِ إِسْمَاعِيلَ الْمَزَّاهِيَّ الْاَزْهَرِيَّ الشَّافِعِيَّ. He was born at Mazzâhî (a village in Egypt) in A.H. 985=A.D. 1577. He studied under no less than thirty Shaikhs. He was well-versed in the various readings of the Qurân and in the Shâfi'i law. In A.H. 1008=A.D. 1600 he was formally permitted by his Shaikhs to write answers to legal and religious questions put to him. Subsequently, he was appointed a professor at the Jâmi' al-Azhar in Cairo, where pupils thronged to him from far and near to take lessons in the Qirâ'at and the Shâfi'i law. He wrote several instructive works, and died on Wednesday, the 17th Jumâdâ II, A.H. 1075=A.D. 1664. See *Khulâsat al-Aṣṣar*, vol. ii, p. 210, and 'Iqd al-Jawâhir, fol. 199^a.

Beginning:—

الحمد لله رب العالمين و العاقبة للمتقين و صلى الله على سيدنا
محمد خاتم النبيين و بعد فقد كنت كتبت رسالة
لطيفة تشتمل على جميع الواجه التي بين السور للقراء السبع من طريق
الشاطبية و الثلاثة ابي جعفر و خلف و يعقوب من طريق الدرّة لابن
الجزري من سورة و الضحى الى آخر القرآن مع بيان التكبير و الآن قد
طلب مني بعض اصحابنا ان افعل كذلك من طريق الطيبة لابن الجزري
ايضا ليكون تذكارا له و لغيره نفع الله به فاجبته الى ذلك الن *

The tract was completed, as stated by the author at the end, on the 8th Ṣafar, A.H. 1048=A.D. 1638.

No other copy of the work is known.

Written in Arabian Naskh.

Not dated; probably 18th century.

No. 1265.

fol. 254; lines 23; size $9\frac{1}{2} \times 6\frac{1}{2}$; $7\frac{1}{2} \times 4\frac{1}{2}$.

غَيْثُ النِّفْعِ فِي الْقِرَآتِ السَّبْعِ

GAÏṢ AN-NAF' FI'L-QIRĀ'ĀT AS-SAB'.

A work, treating of the various readings of the seven canonical Qurān-readers.

Author: 'Alī an-Nārī as-Safāqūsī علي النوري السفاقسي. He was a disciple of Muḥammad bin Muḥammad al-Afrānī al-Magribī as-Sūsī (d. A.H. 108) = A.D. 1671), to whom he refers in the preface thus:—

و إذا قلت شيخنا فالمراد به العلامة المحقق المدقق الصالح الفاضل
سيدى محمد بن محمد الأفراني المغربي السوسي فزيل مصر و المتوفى
بها رحمه الله تعالى شهيدا بالطاعون اواخر ذى القعدة الحرام سنة واحد
و ثمانين و الف *

Our author flourished towards the end of the 11th century of the Hijrah. See Brock., vol. ii, p. 461.

Beginning:—

قال الشيخ الفقيه الامام العالم العلامة المحقق الولي الصالح سيدى
علي النوري السفاقسي رضى الله عنه و نفعنا به و بعلمه آمين الحمد لله
الذي انزل القرآن و شرفنا بحفظه و تلاوته الن *

The author, in the preface, condemns the spread of unauthorised and doubtful readings of the Qurān; and says that, although the number of authorised and correct readings of the holy book may exceed seven, he prefers to disregard readings other than the canonical seven.

The following ten preliminary points of the Qirā'at are discussed in the introduction:—

- I. Fol. 2^b. الاول تواتر عن النبي صلى الله عليه وسلم انه
قال ان هذا القرآن انزل على سبعة احرف فاقروا
ما تيسرو منه *
- II. Fol. 4^b. الثانية مذهب الاموليين و فقهاء المذاهب الاربعة
و المحدثين و القراء ان التواتر شرط في صحة
القراءة *

- III. Fol. 5^a. الثالثة شرط المقرئ ان يكون مسلما عاقلا بالغاً ثقة
مأموناً منابها خالياً من الفسق و مسقطات
المروءة *
- IV. Fol. 5^b. الرابعة يجب على كل من يقرأ القرآن ان يخلص
النية لله ولا يطلب بذلك عوضاً من اغراض الدنيا *
- V. Fol. 6^a. الخامسة ينبغي له تهيين هيلته و ليعذر من
الملابس المنهي عنها *
- VI. Fol. 7^a. السادسة لم يكن في الصدر الاول هذا الجمع
المتعارف في زماننا بل كانوا لاهتملهم بالخبر
و مكوفهم عليه يقرؤن على الشيخ الواحد *
- VII. Fol. 8^a. السابعة للشيخ في كيفية هذا الجمع ثلاثة مذاهب
- VIII. Fol. 8^b. الثامنة لابد لكل من اراد ان يقرأ بمضمون كتاب ان
يحفظه على ظهر قلبه *
- IX. Fol. 9^b. التاسعة لابد لكل من اراد القراءة ان يعرف الخلاف
الواجب من الخلاف الجائز *
- X. Fol. 10^a. العاشرة اهل الشاطبي رحمه الله ذكر طرق كتابه انكلا
على اصله التيسير و نحن نذكرها تكميلاً للفائدة *

For other copies see Br. Mus., No. 78, and Alger, No. 369.

The work has been printed in Cairo, A.H. 1293.

Written in small Naskh.

Not dated; probably 18th century.

Scribe: عبد الرحمن بن السيد الزيني.

No. 1266.

fol. 11; lines 18-21; size $7\frac{1}{2} \times 5\frac{1}{2}$; $6 \times 4\frac{1}{2}$.

[رسالة في القراءة]

[RISĀLAH FI'L-QIRĀ'AT.]

A tract on the reading of Abū 'Amr bin al-'Alā' al-Baṣrī (d. A.H. 154=A.D. 771), as handed down by Ḥafṣ bin 'Umar ad-Dawrī (d. A.H. 246=A.D. 860) and Abu'sh-Shu'aib Ṣāliḥ bin Ziyād as-Sūstī (d. A.H. 261=A.D. 874).

The title of the work and the author's name are not known.

Beginning:—

الحمد لله الذي فتح وعلم ووضح وفهم وبسرّو الهام وفضل نبينا على
الانبياء وكرم وفضل كتابه على الكتب وقدم ففحن السابقون الاولون
المختصرون بالدين الاقوم والنبي الاكرم والكتاب الاعظم
وبعد فاني ذاكرني هذا الكتاب قراءة الامام ابي عمرو بن الهلال البصري الم *

We are told, in the preface, that the present work is based on the *Kitāb al-Taisir* of Abū 'Amr ad-Dānī (No. 1215, ii above) and the *Ḥira al-Amānī* of Ash-Shaṭībī (No. 1221 above).

Contents:—

1. باب الهمز الساكن, fol. 2^b; باب البسمة 2, fol. 2^a; باب الاستعاذة 1.
2. باب الهمزتين من كلمة 5, fol. 6^a; باب المد والقصر 4, fol. 5^b;
3. باب مذهب ابي عمرو في الفتح والاعالة 7, fol. 7^a; باب الهمزتين من كلمتين 6,
4. باب الوقف على مرسوم الخط 9, fol. 9^b; باب الوقف على اواخر الكلم 8, fol. 8^a;
5. fol. 10^a.

No other copy of the work is known.

Written in cursive Naskh.

Not dated; probably 17th century.

Two flyleaves, at the end, contain miscellaneous notes and extracts from other books.

No. 1267.

fol. 18; lines 19; size $9 \times 6\frac{1}{2}$; $6 \times 3\frac{1}{2}$.

القواعد المقررة والغوائد المحررة

AL-QAWĀ'ID AL-MUQARRARAH WA'L FAWĀ'ID AL-MUHARRARAH.

A tract, treating of the various readings of the seven canonic Qurān-readers.

Author: Muḥammad bin Qāsim bin Ismā'il al-Baqarī ash-Shāfi'ī. محمد بن قاسم بن اسمعيل البقري الشافعي. He was a great authority on the subject of Qirā'at, of which he was a professor at the Jāmi' al-Azhar in Cairo. He was born in A.H. 1018=A.D. 1609; and he died in Cairo, according to Brock., vol. ii, p. 327, on the 20th Jumādā I A.H. 1111=A.D. 1699. The 21st Rajab, A.H. 1107=A.D. 1695, is also given as the date of his death. See Silk ad-Durār, vol. iv, p. 35, at Tāj at-Tabaqāt, vol. xii, part i, fol. 47^b.

Beginning:—

يقول المعترف بذنوبه الراجي من ربه ستر عيوبه محمد بن قاسم بن
اسمعيل البقري* بلدا الشافعي مذهبنا الزهري وطننا مستعينا بالله متوكلا
فيه الحمد لله على انضاله و اشهد ان لا اله الا الله وحده لا شريك له
بعد فقد سألني بعض الاخوان ان اجمع رسالة تشتمل على ما يتعلق
ذهاب كل واحد من القراء بانفراده سالكا طريق الاختصار فاجبته الى
رأيه النعم *

The title of the tract is not found in the MS.; but the tract identical with that entitled *Al-Qawā'id al-Muqarrarah Wa'l Fawā'id al-Muharrarah*, a copy of which is noticed in Berlin, No. 624.

The author tells us, in the preface, that the tract contains on what he had collected from the teachings of his Shaikh, 'Abda rahmān al-Yamanī (d. A.H. 1050=A.D. 1640; see *Khulāṣat al-Aḡa* vol. ii, p. 358).

Written in fair Naskh.

Not dated; probably 19th century.

Scribe: وهبة بن الشيخ محمد سالم.

No. 1268.

fol. 218; lines 29, size $8\frac{1}{2} \times 6$; $6\frac{1}{2} \times 4\frac{1}{2}$.

اتحاف فضلاء البشر بالقرآآت الاربعة عشر

ITHĀF FUDALĀ' AL-BASHAR BI'L-
QIRĀ'ĀT AL-ARBA'AH 'ASHAR.

A work, treating of the fourteen readings of the Qurān.

Author: Ahmad bin Muhammad bin Ahmad bin 'Abdalgani ad-Dimyāṭī ash-Shāfi'ī, commonly called Al-Bannā' أحمد بن محمد بن أحمد بن عبد الغني الدمياطي الشافعي الشهير بالبناء. He was born at Dimyāt (a town in Egypt) in A.H. 1040 = A.D. 1630. He was a great Ṣūfi of the Naqshbandiyyah order, and one of the most learned men of his age. Besides the present work, he wrote a treatise on the signs of the end of this world, entitled *الدخائل المهمة فيما يجب الايمان به من السموعات*, and an abridgment of the *Inshā' al-'Uyūn* of Alī al-Halabī (d. A.H. 1044 = A.D. 1634). He died at Medina on Monday, the 3rd Muḥarram, A.H. 1117 = A.D. 1705. See *Tāj at-Tabaqāt*, vol. xii, part i, fol. 104^b, and *Brook.*, vol. ii, p. 327.

Beginning:—

الحمد لله الذي جمع ببديع حكمته اشقات العلوم باوجز كتاب وقيم
بمقاييد هدايته مفصلات الفهوم لانصح خطاب وبعد فلما كان عام
الاثنى عشر وثمانين بعد الالف ومن الله تعالى بالرحلة الى طيبة المنورة زادها
الله تعالى نورا وشرافا له •

The author tells us, in the preface, that it was in A.H. 1082 = A.D. 1671, when he was staying at Medina, where a large number of pupils flocked round him to take lessons in the various readings of the Qurān, that he formed the project of writing the present work, and began to collect material from the following authorities:—

1. *An-Naṣṣir fī'l-Qirā'āt al-'Ashr*, by Muḥammad Ibn al-Jazarī (No. 1243 above).
2. *Taḥyibat an-Naṣṣir*, by the same (No. 1246 above).
3. *Sharḥ Taḥyibat an-Naṣṣir*, by Muḥammad al-'Aqillī an-Nuwairī (d. A.H. 837 = A.D. 1433).
4. *Kitāb al-Laṭā'if*, by Ahmad bin Muḥammad al-Qaṣṭallānī (d. A.H. 923 = A.D. 1517).

He further tells us that he found very useful the notes which

he had taken down from the lectures of his teacher, Nûraddîn 'Alî ash-Shabrâmallî (d. A.H. 1087 = A.D. 1676).

Contents:—

Fol. 2 ^a	مقدمة ذكرها مهم قبل الخوض في المقصود ليعلم ان علم القراءات علم يعلم منه اتفاق الناقلين لكتاب الله تعالى و اختلافهم في الحذف و الاثبات و التعريب و التسكين و الفصل و الوصل و غير ذلك *
Fol. 3 ^a .	باب اسماء الائمة القراءات الاربعة عشر و روايتهم و طرقهم
Fol. 9 ^a .	باب الاستعاذة
Fol. 9 ^b .	باب الادغام
Fol. 16 ^a .	باب هاء الكتابة
Fol. 17 ^a .	باب المد و القصر
Fol. 20 ^b .	باب الهمزتين المجهتين في كلمة
Fol. 24 ^a .	باب الهمزتين المصقتين في كلمتين
Fol. 25 ^a .	باب الهمز المفرد
Fol. 27 ^b .	باب نقل حركة الهمزة الى الساكن قبلها
Fol. 28 ^b .	باب السكت على الساكن قبل الهمز وغيره
Fol. 30 ^a .	باب وقف حمزة و هشام على الهمز و موافقة الاعمش لهما
Fol. 35 ^a .	باب الفتح و الامالة بين اللفظين
Fol. 43 ^a .	باب امالة هاء التانيث و ما قبلها في الوقف
Fol. 43 ^b .	باب مذاهبهم في ترقيق الراءات و تفخيمها
Fol. 47 ^b .	باب الوقف على اواخر الكلم
Fol. 48 ^b .	باب الوقف على مرسوم الخط
Fol. 51 ^a .	باب مذاهبهم في يأت الاضافة
Fol. 53 ^b .	باب مذاهبهم في يأت الزوائد

The rest of the work is arranged according to the Sûrahs of the Qurân.

For other copies see Râgib Pâshâ, No. 4; Cairo, vol. i, p. 91; Hamidiyah, No. 15; Ayâ Şûfiyah, No. 32; and Râmpûr, p. 44.

The work has been printed, viz., in A.H. 1285.

Written in minute Naskh, within gold and black-ruled borders ; with an illuminated frontispiece.

Not dated ; probably 18th century.

Scribe : العاجي محمود بن محمد امين شيخ القراء في اباصوفية.

No. 1269.

fol. 522 ; lines 17 ; size $8\frac{1}{2} \times 4\frac{1}{2}$; 6×3 .

The Same.

Another copy of the same work.

The first two folios contain a list of the names of eminent Qurân-readers.

Foll. 3, 231, 275-277 and the last two folios are late insertions, having been copied from the preceding MS.

• Written in fair Naskh.

Not dated ; probably 18th century.

No. 1270.

fol. 30* : lines 27 ; size $9\frac{1}{2} \times 6\frac{1}{2}$; $6\frac{1}{2} \times 3\frac{1}{2}$.

The Same.

Another copy of the same work.

Written in elegant Naskh on glazed paper. Fol. 182^b is blank.

Dated A.H. 1261 = A.D. 1846.

Scribe : حافظ عبد الرحمن بن حسن.

No. 1271.

fol. 156 ; lines 15 ; size $6\frac{1}{2} \times 4\frac{1}{2}$; $4\frac{1}{2} \times 2\frac{1}{2}$.

القواعد السنية

AL-QAWÂ'ID AS-SANIYAH.

A treatise on the reading of 'Āṣim bin Abi'n-Najūd (d. A.H. 128 = A.D. 746 ; see *Mir'at al-Janân*, fol. 67^b), as handed down by his pupil, Hafs bin Sulaiman (d. A.H. 180 = A.D. 796 ; see *ibid.*, fol. 97^a), based on the *Ilzûz al-Amâni* of Ash-Shâtîbî (No. 1221 above).

The full title of the work, as given in the preface, is as follows:—

القواعد السنية في قراءة حفص عن عاصم من طريق الشاطبية •

Author: Ibrâhîm bin Ismâ'il al-'Adawî, اسمعيل المدري, a disciple of Abu'l-Mawâhib bin Abdalbâqî al-Ĥanbalî (d. A.H. 1126=A.D. 1714; see Silk ad-Durar, vol. i, p. 67). He died about A.H. 1140=A.D. 1727. See Berlin, No. 649.

Beginning:—

الحمد لله الذي أنزل القرآن العظيم رحمة للامة وتيسيرا ونهنا طرق قراءته وبعد فقد سألتني من خص بمزيد التوفيق والعناية وحظي بالتصديق والولاية ان اجمع قراءة حفص عن عاصم من طريق ولي الله الشاطبي الخ •

We learn from the preface that, in A.H. 1078=A.D. 1668, the author had already written a treatise on the same subject, and had^o incorporated therein the work of his aforesaid teacher, Abu'l-Mawâhib al-Ĥanbalî. For this treatise see Berlin, No. 649.

The work is divided into two *Naw'*, the first being subdivided into fifteen *Bâb* as follows:—

I. Fol. 3 ^b .	باب الاستعاذة
II. Fol. 5 ^a .	باب البسملة
III. Fol. 6 ^a .	باب الادغام
IV. Fol. 6 ^b .	باب هاء الكناية
V. Fol. 8 ^a .	باب المد والقصر
VI. Fol. 11 ^a .	باب الهمزتين من كلمة
VII. Fol. 16 ^a .	باب الهمزتين من كلمتين
VIII. Fol. 18 ^a .	باب الهمز المفرد
IX. Fol. 21 ^a .	باب الاظهار والادغام
X. Fol. 24 ^b .	باب احكام الذوق الساكنة والتنوين
XI. Fol. 26 ^a .	باب الفتح والامالة
XII. Fol. 29 ^b .	باب الوقف على اواخر الكلم
XIII. Fol. 31 ^b .	باب الوقف على مرسوم الخط

XIV. Fol. 37^b.

باب يآآت الإضافة

XV. Fol. 43^a.

باب يآآت الزوائد

The second *Naw'* is arranged according to the *Sûrahs* of the Qurân, explaining the reading of every *Sûrah*.

At the end, the author traces his *Isnad* (chain of successive teachers) to two great authorities on the subject of *Qirâ'at*, viz., (i) Abû 'Amr ad-Dâni (d. A.H. 444=A.D. 1053), and (ii) Abû'l-Qâsim ash-Shâṭihî (d. A.H. 590=A.D. 1194).

No other copy of the work is known.

Written in small and fair Naskh, with the headings in red. Slightly water-stained.

Dated A.H. 1098=A.D. 1687.

No. 1272.

fol. 197; lines 13-17; size $6\frac{1}{2} \times 4\frac{1}{2}$; $4\frac{1}{2} \times 2\frac{1}{2}$.

الاختلاف فى وجوه الاختلاف

• AL-I'TILÂF FÎ WUJÛH AL-IKHTILÂF.

A work on the discrepancies, which occur in the ten readings of the Qurân, arranged according to *Sûrahs* on the same lines as the *Tayyibat an-Nashr* of Al-Jazarî (No. 1246 above).

Author: 'Abdallâh bin Muḥammad bin Yûsuf bin 'Abdalmannân al-Hilmi al-Hanafî, better known as Yûsuf Âfindizâdah بن عبد الله بن محمد بن يوسف بن عبد المنان العلمي الحنفى الشيرى يوسف آفندي زاده. He was born at Constantinople in A.H. 1081=A.D. 1671. He received his early education from his father, and subsequently completed it under celebrated masters of his native city. After completing his education, he attached himself to Sultân Ahmad III (A.H. 1115-1143=A.D. 1703-1730) and then to Sultân Mahmûd I (A.H. 1143-1168=A.D. 1730-1754), both of whom showered upon him marks of respect and favour. For some time he officiated as Imâm of *Jâmi' Nakhband*; and he was then appointed Mufasssîr of the *Dâr al-Kutub*, which was built by Sultân Mahmûd within the precincts of his new palace. He was munificently rewarded by the Sultân for his commentary on *Al-Jâmi' as-Sahîh* of Al-Bukhârî, entitled *Najâh al-Qâri*, in thirty volumes. He also wrote a commentary on

the *Al-Jāmi' as-Sahih* of Al-Muslim and a gloss on Al-Baidāwī's commentary on the Qurān. He was a great scholar, and held in much esteem at the Turkish capital, where he died on Monday, the 16th Rabi' II, A.H. 1167=A.D. 1754. See *Tāj at-Tabaqāt*, vol. xii, part ii, fol. 83^b, and *Silk ad-Durar*, vol. iii, p. 87.

Beginning:—

الحمد لله الذي انزل القرآن على سبعة احرف اما بعد
فيقول العبد الفقير الى عذبة ربه القدير عبد الله بن محمد الشير بيوسف
أنفسي زادة يسر الله بالخير ما ارادة لقد طال ما جال في خلدي ان اجمع
على ترتيب السور القرآنية بعض الآيات التي اجتمع فيها الاختلاف من
الوجوه و الروايات من قرأت الائمة العشر على طريقة طيبة النشر و اطبيقها
على الطرق التي جاء منها ذلك الاختلاف حتى يحصل بينها الاتياف
و الائتلاف لكن كان يعوقني العوائق عن ذلك الامر اللائق الغائق الى ان
يشير الى بذلك من المشتغلين بهذا الفن لدى من هو صالح ان يعتد
بشأنه و مستعد ان يلقى اليه مانحن بصدد جمعه و بيانه فشرعت فيه
متوكلا على الله و مستعيننا في جميع اموري بالله و سميته الائتلاف في
وجوه الاختلاف اله *

No other copy of the work is known.

The work ends with the following epilogue:—

هذا ما تيسر لي من جميع الوجوه لبعض القراء و الرواة في بعض
الآيات القرآنية على ترتيب السورة الفرقانية على ما اخذنا من انواء المشائيم
الكرام و الائمة الاعلام مع تطبيق الطرق على قدر الامكان و ان كان يضيق
عن احاطتها نطاق البيلان *

The colophon, which is in Turkish, runs thus:—

كاتب هذا الائتلاف خواجه زادة ساكن بكبه جيلرحانند السيد جملة
القرآن محمد امين سنة بيك يوزينمش يدى جمادى الآخرة اوجنجه
كفى اتمام او لمشدر تمت *

Written in fair Naskh, within red-ruled borders; with an illuminated frontispiece.

Fol. 40^a is blank, but there is no break in the context.
Not dated; probably 18th century.

No. 1273.

fol. 133; lines 27; size 8 x 6; 6½ x 3½.

مرشد الطلبة

MURSHID AT-TALABAH.

A treatise on the various readings of the ten eminent Qurân-readers, arranged according to Sûrahs on the same lines as the *Tayyibat an-Nashr* of Al-Jazari (No. 1246 above).

Author: Ahmad 'ar-Rushdî, better known as Yûsuf Imâm Âfindizâdah زاده آفندي امام، a Turkish scholar, who flourished in the latter part of the twelfth century of the Hijrah.

Beginning:—

الحمد لله رب العالمين حمدا يوافي نعمه ويكفي مزيدة
وبعد فهذه رسالة العبد الفقير المعتبر بالعجز والتقصير خادم
القرآن العظيم احمد الرشدي العريف بين الاقران بيوسف امام آفندي
زاده يسره الله تعالى بالخير ما ارادة اليه *

In the preface, the author tells us that he learnt the science of Qiri'at from Muhammad Âfindi, better known as Hâjjizâdah, who was a professor at the College of Shaikh Mashâ'ikh al-Islâm Muhammad As 'ad Âfindi (d. A.H. 1166=A.D. 1752; see Brock., vol. ii, p. 424). The author also tells us, in the preface, that he was a professor for a long time at Jâmi' Abi'l-Futûh; and it was there that the present work was composed, at the request of some of his pupils. Three authorities (which appear to be contemporary works) are cited as the sources of the present treatise, viz., (i) رسالة شيخ علي المنصوري; (ii) كتاب الانتاف by Yûsuf Âfindizâdah (No. 1272 above); and (iii) بدائع البرهان by Mustafâ al-Izmîrî (d. A.H. 1152=A.D. 1739; see Brock., vol. ii, p. 440).

No other copy of the work is known.

Written in a minute Naskh. Omissions in the text are supplied in the margins.

Not dated; probably 19th century.

No. 1274.

fol. 25; lines 21; size $9\frac{1}{2} \times 6\frac{1}{2}$; 6×4 .

(Two short treatises bound together.)

fol. 1-16.

I.

غنية الفقير

GUNYAT AL-FAQÎR.

A short treatise on the *Takbir* (the expression, *Allāhu akbar*) and other prayers, which a Qurān-reader should recite either at the beginning or at the end of each Sūrah of the Qurān, based on the *Tayyibat an-Naḥr* of Al-Jazari (No. 1246 above). The full title of the work, as stated in the preface, is as follows:—

غنية الفقير لما للطيبة من التكبير

Author: Aḥmad bin 'Abdalmun'im bin Khayyām ash-Shāfi'ī ad-Damanhūrī احمد بن عبد المنعم بن خيام الشافعي الدمنهري. He was born about A.H. 1090=A.D. 1679. The author of the *Silk ad-Durar* (vol. i, p. 117) describes him as a great scholar, deeply versed in the various readings of the Qurān, and in several other branches of Muhammadan literature. He was appointed Principal of the Jāmi' al-Azhar. He wrote several works, and died in A.H. 1192=A.D. 1778. See *silk ad-Durar* (*loc. cit.*).

Beginning:—

الحمد لله الذي منحننا حفظ كتابه المبين و اتحننا بمعرفة قدر رواياته

عن الائمة المتقين الخ

The work is divided into four *Faṣl*, and a *Khātimah*, as follows:—

I. Fol. 1^b. الفصل الاول في سبب ورود التكبير

II. Fol. 2^a. الفصل الثاني في ذكر من ورد عنه و ابن ورد و صيغته

III. Fol. 3^a. الفصل الثالث في صيغته و حكم الاتيان به و سببه

IV. Fol. 7^a. الفصل الرابع في امور تتعلق بختم القرآن العظيم

Khātimah. Fol. 9^b. الخاتمة في مسائل متفرقة اخذتها عن شيخنا

الشيخ عبد الجواد الميداني و استاذنا الشيخ

احمد بن الخبازة

foll. 17-25.

II.

فوائد في علم القراءات

FAWÂ'ID FÎ 'ILM AL-QIRÂ'ÂT.

A short treatise on the various readings and correct pronunciation of the Qurân, based on the *Tayyibat an-Nashr* of Al-Jazari (No. 1246 above).

The author's name is not known. He occasionally refers to Ahmad al-Isqâtî (d. A.H. 1132=A.D. 1720; see Silk ad-Durar, vol. i, p. 149) as his *Shaiikh*, and to Sultân al-Mazzâhî (d. A.H. 1075=A.D. 1665) as his teacher's teacher.

Beginning:—

الحمد لله رب العالمين و الصلاة و السلام على سيدنا محمد و آله
اجمعين و بعد فهذه فوائد في علم القراءات من طريق الطيبة و غيرها الم .

The work is divided into numerous short *Masâ'il*.

Both treatises are written by the same scribe, in Arabian Naskh, with the headings in red.

Dated A.H. 1204=A.D. 1790.

No. 1275.

foll. 30; lines 23; size $8\frac{1}{2} \times 6\frac{1}{2}$; $6\frac{1}{2} \times 4$.

الغفر الباسم في قراءة حاسم

AŞ-ŞAĞAR AL-BÂSIM FÎ QIRÂ'AT
'ÂŞIM.

A treatise on the reading of the Qurân, according to 'Âsim (d. A.H. 128=A.D. 746) and his two pupils, viz., Shu'bah (A.H. 160=A.D. 777) and Hafs (d. A.H. 180=A.D. 796), derived from *Ash-Shâhibiyah* (No. 1221 above).

Author: 'Alî 'Atîyah Abû Muşlih al-Ġamrîni ash-Shâfi'î al-Azhari علي عطية أبو مصلح الغمريني الشافعي الأزهرى.

Beginning:—

حمدا لمن اصطفى من عبادة اهل كتابه و خصهم بمزايا بين العباد فهم
خلاصة احبابه و بعد فيقول راجي عفوه العلي علي عطية

ابو مصلح الغمريني² الشافعي الزهري وفقه الله و غفر له و لمن والاه
هذه مقدمة في قراءة علم الكوفي و راوييه شعبة و حفص من طريق ولى
الله تعالى محمد بن قاسم الشاطبي وسميتها الثغر الباسم في
قراءة علم الخ *

The author, who flourished towards the end of the twelfth century of the Hijrah, tells us, in the preface, that he was assisted in writing the present work by his teacher, 'Alī al-Badrī (d. A.H. 1190 = A.D. 1776; see Silk ad-Durār, vol. iii, p. 257). Our author also quotes frequently from the works of As-Sayyid 'Alī al-Muqrī (d. A.H. 1169 = A.D. 1756) and Muḥammad bin Ḥasan al-Munayyir (d. A.H. 1199 = A.D. 1785), each of whom he calls his Shaikh and teacher.

The work ends with a *Khatimah*, containing a prayer to be recited after finishing the reading of the Qurān.

The work was completed, as stated by the author in the colophon, on Monday, the 5th Du'l-Hijjah, A.H. 1188 = A.D. 1775.

An incomplete copy of the work is noticed in Cairo, vol. i, p. 94.

The present copy, dated the 6th Du'l-Qa'dah, A.H. 1190 = A.D. 1776, was transcribed two years after the composition of the work.

Written in small Arabian Naskh, with marginal notes.

Scribe: محمد هيكال الدردعي.

No. 1276.

fol. 172; lines 11; size $6\frac{1}{2} \times 4\frac{1}{2}$; $4\frac{1}{2} \times 3$.

The Same.

Another copy of the same work, beginning as the above.

The author's colophon, containing the date of composition, is not found in this copy.

Written in fair Naskh, within double red-ruled borders.

Dated the 15th Rajab, A.H. 1295 = A.D. 1878.

Scribe: احمد جلال الدين.

No. 1277.

fol. 12; lines not uniform in number; size $8\frac{1}{2} \times 6\frac{1}{2}$; $6\frac{1}{2} \times 4\frac{1}{2}$.

مسائل شتى

MASÂ'IL SHATTÂ.

An anonymous pamphlet, containing rules important to all students of Qirâ'at and Tajwîd.

The rules are extracted from the following works, to which the author refers at the end of the quotations:—

1. *At-Tajwîr*, by Abû 'Amr 'Uṣmân bin Sa'id ad-Dânî (No. 1215, li above).

2. *Zuhdat al-Furqân*.

3. *Al-Mukarrar*, by Sirâjaddîn Abû Ḥafṣ an-Naṣṣabūrî (No. 1255 above).

4. *Al-Ḥumishî al-Muṣḥimah*, by Abû Bakr Aḥmad (No. 1296 below).

5. *Kanz al-Ma'ânî*, by Ibrâhîm bin 'Umar al-Ja'barî (No. 1230 above).

6. *Sharḥ ad-Durr al-Yatîm*, by Mullâ 'Alî al-Qârî (d. A.H. 1014 = A.D. 1605).

7. *Durr al-Ajḳâr*, by Muḥammad bin Aḥmad al-'Awfî (who died about A.H. 1050 = A.D. 1640).

8. *Tahdîb al-Qirâ'at*, by Muḥammad Sâḥaqlizâdah al-Mar'ashî (d. A.H. 1150 = A.D. 1737; see Râgîb Pâshâ, No. 7).

Beginning:—

اعلم ان الكساقى كان يقف على هاه الثانيف وما ضاعها فى اللفظ
بالامالة الا ان يقع قبل هاه احد من عشرة احرف الطاء وظ و ص و ض و
ح و د و ت و ث و ف و غ و خ و هـ

On fol. 6^b is a list of the names of the Imâms of Qirâ'at, with the dates of their death and particulars of the places where they flourished. On the next page is given a list of the names of the persons, who trace their *lenâd* (chain of successive teachers) to these Imâms.

Written in fair Naskh. Fol. 7^b is blank.

Not dated; probably 19th century.

No. 1278.

fol. 88; lines 21; size $9\frac{1}{2} \times 6\frac{1}{2}$; $6 \times 3\frac{1}{2}$.

الفوز العظيم في شرح فتح الكريم

AL-FAWZ AL-'AZĪM FĪ SHARH
FATH AL-KARĪM.

A commentary on the author's own metrical treatise on the various readings of the ten eminent Qurān-readers, entitled *Fath al-Karīm*.

Author: Muḥammad al-Mutawallī ash-Shāfi'ī al-Khalwatī al-Azhari محمد المتولي الشافعي الخلوتي الأزهرى, a great Sūfī, belonging to the Khalwatīyah order. He held the post of professor in the Jāmi' al-Azhar, and wrote several works on the subject of Qirā'at. Besides the present work he wrote, as he states on fol. 4^b, an abridgment of the *Kitāb an-Naḥḥ* of Ibn al-Jazarī (No. 1243 above) in three parts, each having a separate title, as follows:—

- (i) تمذيب النشر وخرانة القراءات العشر.
- (ii) فتح الرحمن في تجويد القرآن.
- (iii) إيضاح الدلالات في ضابط ما يجوز من القراءات ويسوغ من الروايات.

He also wrote two other works, viz., (i) الرجوة النسفرة في إتمام القراءات العشرة, which has been lithographed in Cairo, A.H. 1308, and (ii) فتح المعطي وغنية المفرق, which is a commentary on the author's own tract, entitled المقدمة, of which both text and commentary have been lithographed in Cairo, A.H. 1309. He died in A.H. 1313=A.D. 1895. See *Iktifā' al-Qunū'*, pp. 121 and 123.

Beginning:—

الحمد لله الذي ارسل رسوله بالهدى و الدين القويم رحمة للعالمين
مؤيدا بالآيات و الذكر الحكيم اما بعد فيقول اسير وصمة ذنبه
و فقير رحمة ربه محمد المتولي الشافعي الخلوتي بلغه الله جميع مأموله
بجاه نبیه و رسوله لما من الله على بالشاء هذا الغظم المسمى بفتح الكريم
في تحرير اوجه القرآن شرح صدري لان ازينه بتعليق لطيف لكل قاصر
مثلي ضعيف و سميته الفوز العظيم في شرح فتح الكريم الخ •

The first verse of the text runs thus:—

حمدت أبا كانيا من تركلا عليه و معنى من إليه تبلا

From verses 5 and 6 and the accompanying commentary we learn that the text is really a metrical version of the *Tayyibat an-Nashr* of Ibn al-Jazari (No. 1246 above), of whose life a brief sketch is given. In his commentary on verses 8 and 9, the author tells us that he consulted three other works, viz., (i) *Kitāb an-Nashr* of Ibn al-Jazari (No. 1243 above); (ii) *Badd' al-Burhān* of Mustafā bin 'Abdarrahmān al-Izmīri (d. A.H. 1152=A.D. 1739); and (iii) *'Umdat al-Furqān fi Wujūh al-Qurān*, by the same Al-Izmīri (see Berlin, No. 667).

The text was completed, as stated by the author on fol. 86^a, in the month of Rabi' II, A.H. 1284=A.D. 1867; and the commentary was finished, according to the colophon, on Saturday, the 16th Šafar, A.H. 1288=A.D. 1871.

The colophon reads thus:—

تم هذا الكتاب في يوم السبت المبارك ستة عشر خلعت من شهر
صفر سنة ثمانية وثمانين و مائتين و الف و كان الفراغ من
نقل هذه النسخة المباركة يوم الثلاثاء تاسع ذي الحجة ختام عام سنة ١٢٩٠
الف [810 تسعين] و مائتين و الف من هجرة من له العزو الشرف •

No other copy of the work is known.

Written in fair Arabian Naskh, with quotations from the text in red.

Dated A.H. 1290=A.D. 1873.

Scribe: أحمد [بن] خلف الطهوي المالكي.

ORTHOGRAPHY OF THE QURÂN.

No. 1279.

fol. 52; lines 21; size $9\frac{1}{2} \times 5\frac{1}{2}$; $5\frac{1}{2} \times 3\frac{1}{2}$.

كتاب المقنع

KITÂB AL-MUQNI'.

A treatise on the orthography of the copies of the Qurân sent by 'Uḡmân, the third Caliph (A.H. 23-35=A.D. 644-656), to the chief Muslim cities.

By Abû 'Amr 'Uḡmân ad-Dânî (d. A.H. 444=A.D. 1053), for some account of whom see No. 1214 above.

Beginning:—

قال الصائغ ابو عمرو عثمان بن سعيد بن عثمان المقرئ الداني رضى
الله عنه و ارضاه الصمد لله الذي اكرمنا بكتابه المنزل و شرفنا بنبيه
المرسل هذا كتاب اذكر فيه ان شاء الله تعالى ما سمعته من
مشيختي ورويته عن ائمتي من مرسوم خطوط مصاحف اهل الامصار
المدينة و مكة و الكوفة و البصرة و سائر العراق الخ *

For the contents of the work see Berlin, No. 419. For other copies see S. de Sacy, *Notices et Extraits*, vol. viii, pp. 290-332; Br. Mus. Suppl. No. 83; Wien, No. 1624; Paris, No. 593; Leyden, No. 1635; Walfaddîn, No. 39. See also Brook., vol. i, p. 407, and Hâj. Khal., vol. vi, p. 95.

Fol. 43^b-52^b contain a supplement by the same author, entitled *Kitâb an-Nuqat*. It begins with a short prefatory note, in which the author tells us that, after completing the *Kitâb al-Muqni'*, he considered it necessary to add the following nine chapters on the rules regarding diacritical points:—

Fol. 43^b. باب ذكر من نقط المصاحف من التابعين ومن كره ذلك

Fol. 44^b. باب ذكر مواضع الحركات من الحروف و تراكب التنوين

و تتابعه *

Fol. 46^b. باب ذكر حكم النون الساكنة وما بعدها

Fol. 47 ^a .	باب ذكر احكام المظهر والمدغم
Fol. 48 ^a .	باب ذكر احكام الصلات في الفات الرصل
Fol. 49 ^b .	باب ذكر احكام نقط ما نقص من هجائه
Fol. 50 ^a .	باب ذكر احكام نقط ما زاد في هجائه
Fol. 51 ^a .	باب ذكر امتنعان مواضع الهزات من الكلم
Fol. 51 ^b .	باب ذكر الام الف

No other copy of the above supplement is known.

Written in fair Naskh, with the headings in red.

Not dated; probably 17th century.

Slightly worm-eaten.

The title-page contains a seal, bearing the inscription سلطان من السلطان
محمود الدولة منشي محمد بقدر عليخان بهادر.

No. 1280.

fol. 48; lines 18; size $8\frac{1}{2} \times 5\frac{1}{2}$; 6×3 .

The Same.

A defective copy of the same work, beginning as the above.
 After the first folio there are several folios wanting. The supplementary portion is also wanting.

Written in fair Naskh. Slightly worm-eaten.

Not dated; probably 18th century.

The title-page contains the seal and signature of a certain
 Zainaddin Ahmad Khân Bahadur, dated A.H. 1229 = A.D. 1814.

No. 1281.

fol. 75; lines 21; size $9 \times 5\frac{1}{2}$; $6\frac{1}{2} \times 3\frac{1}{2}$.

الوسيلة الى كشف العقيلة

AL-WASÎLAH ILÂ KASHF AL-'AQÎLAH

An old and remarkable copy of a commentary on the *Aqila Atrâb al-Qasâ'id*, or metrical treatise on the proper orthography of the Qurân, by Abû Muḥammad al-Qâsim ash-Shâṭibî (d. A.H. 590 A.D. 1194).

The author of the commentary does not reveal his name; but in the preface he calls the author of the text his teacher. We know him to have been 'Alamaddin Abu'l-Ḥasan 'Alī bin Muḥammad bi 'Abdassamad as-Sakhāwī **عبد الله بن محمد بن عبد الصمد السخاوي**. He died in A.H. 643=A.D. 1245. For some account of his life, see No. 1224 above.

Beginning:—

..... الحمد لله الذي بدأ المنى و اعادها و اسبغ النعم و افادها

بعد فان الله تعالى جعل الكتابة من اجل منافع البشر و اعلاها النعم *

For other copies see Wien, No. 1634; Berlin, No. 495; Paris No. 610; Br. Mus. Suppl., No. 89; S. de Sacy, Notices et Extraits vol. viii, p. 336; Cairo, vol. i, p. 47; and Rāmpūr p. 56. See also Brook., vol. i, p. 410, and Hāj. Khal., vol. iv, p. 244.

Written in fair Naskh; with some marginal notes. The quotations from the text are in red. Slightly worm-eaten and water stained.

Dated Friday, the 2nd Du'l-Qa'dah, A.H. 807=A.D. 1405.

Scribe: علي بن محمود بن محمد الملقب بصانع الشيرازي.

The title-page contains the following three notes:—

I. A note by 'Alī bin Sultān Muḥammad al-Harawī, the well known scholar and the author of several works, who died in A.H. 1014=A.D. 1605, stating that the MS. once belonged to him:—

ملكه بالشراء الشرعى افقر عباد الله الملك الغني علي بن سلطان

محمد الهروي لطف الله بما باطغه الضغى *

II. A note by 'Alamallāh bin 'Abdarrazzāq al-Ḥanafī, stating that he purchased the MS. from the above-mentioned 'Alī bin Sultān Muḥammad al-Harawī:—

فاز بملكه بالشراء الشرعى منه سلمه الله و ابقاه الفقير الى الله الغني

علم الله بن عبد الرزاق الحنفى *

III. A note in Persian, dated the 1st Du'l-Hijjah, A.H. 1022=A.D. 1613, stating that the MS. was secured for a certain library (see below) after the death of Shaikh 'Alamallāh (the writer of the second note):—

كتاب الوسيله في شرح قصيدة العقيله بخط نسخ جلد سياه شكسته

لأبوت از تركه شيخ علم الله جمع كتاب خانه معموره شده بتاريخ

نرة ما ذى الحجة سنة ١٠٢٢ *

This note is followed by a seal bearing the name of 'Abdarrahīm Khān, most probably the celebrated 'Abdarrahīm Khān, who bore the title of Khān Khānān. He was the son of Bairam Khān, the first prime minister of the emperor Akbar (A.H. 963-1014=A.D. 1556-1605), and died in A.H. 1036=A.D. 1627. Hence the library referred to in the note is evidently that of Khān Khānān.

The title-page also contains four seals, bearing the name of Qāḍī Muḥammad Shari'atallāh Khān, dated A.H. 1211=A.D. 1797.

No. 1282.

fol. 12; lines 21; size $9\frac{1}{2} \times 6\frac{1}{2}$; $6\frac{1}{2} \times 3\frac{1}{2}$.

هداية المراتب و غاية الحفاظ والطلاب

HIDĀYAT AL-MURTĀB WA ĠĀYAT
AL-ḤUFFĀZ WAṬ-ṬULLĀB.

A versified tract on the orthography of the Qurān. All such words as may be confounded with one another in reading are alphabetically arranged, with references to the Sūrah in which they occur.

Author: 'Alamaddin Abu'l-Ḥasan 'Alī bin Muḥammad bin 'Abdassamad as-Sakhāwī المصنف عبد الله بن محمد بن علي بن الحسن علي بن محمد بن عبد الصمد السخاوي (d. A.H. 643=A.D. 1245), for some account of whom see No. 1224 above.

Beginning:—

قال السخاوي علي ناظما كان له الله الرحيم واحما
الحمد لله الحميد الصمد منزل الذكر على محمد

The tract consists of 425 verses, as stated in the last verse:—

وخمسة من بعد عشرين العدد مع اربع من المئين لم تزد

For other copies see Berlin, No. 710; Br. Mus. Suppl., No. 95, v; Cairo, vol. i, p. 119; Rāmpūr, p. 56; and Āsafiyah, p. 304. See also Hāj. Khal., vol. vi, p. 497, and Brock., vol. i, p. 410.

Written in Arabian Naskh.

Dated Friday, the 22nd Rajab, A.H. 1267=A.D. 1851.

Scribe: عبد الحفي [بن] موسى [بن] عمر القريظي الشانعي.

The title-page contains a seal, bearing the name of 'Abdalḥamid Naṣf.

No. 1283.

fol. 9; lines 15; size $5\frac{1}{2} \times 3\frac{1}{2}$; $4\frac{1}{2} \times 2\frac{1}{2}$.

روضة الطرائف في رسم المصاحف

**RAWDAT AT-ṬARĀ'IF FĪ RASM
AL-MAṢĀHIF.**

A versified work on the proper orthography of the Qur'ān.

Author: Burhānaddin Abu'l-'Abbās Ibrāhīm bin 'Umar bin Ibrāhīm bin Khaliḥ al-Ja'bari ar-Raba'i بوملن الدين ابو العباس ابراهيم بن عمر بن خليل الجعبري الربيعي (d. A.H. 732=A.D. 1332; see Lib. Cat., vol. xii, No. 706).

Beginning:—

الله احمد علام الغيوب على لانه حمد راجى المعوم مبتلا

The last verse runs thus:—

يضع مسكا ذكيا مؤنقا زهرا مطيبا طيبه الابكار و الاصل

No other copy of the work is known.

Written in fair Arabian Naskh, with occasional vowel points.

Fol. 2-3 should follow fol. 9.

Dated the Madrasah Nūriyah, Ba'labakk, Tuesday, the 3rd Muḥarram, A.H. 726=A.D. 1325.

Scribe: شهاب الدين احمد بن ابراهيم بن صالر البعلبي.

The title-page contains the author's autograph note, stating that the MS. was read in his presence by the scribe, Shihābaddin Ahmad bin Ibrāhīm bin Ṣālar al-Ba'li, whom he authorised to publish the work. The note reads thus:—

قرأ على هذه الروضة الطرائف في رسم المصاحف الشيخ العالم العامل

الفاضل الاديب الفقيه المقرئ شهاب الدين احمد بن ابراهيم بن صالر

البعلبي قراءة جيدة و اجزت له روايتها بشرطها كتبه ناظرها ابراهيم بن عمر بن

ابراهيم الجعبري الشافعي حامدا و مصليا.

No. 1284.

fol. 110; lines 9; size 8½ × 6; 5 × 2½.

مورد الطبراني

MAWRID AZ-ZAM'ÂN.

A metrical treatise on the orthography of the Qurân, containing altogether 514 verses.

Author: Abû 'Abdallâh Muḥammad bin Muḥammad bin Ibrâhîm bin 'Abdallâh al-Umawî ash Sharîḥî al-Kharrâzî أبو عبد الله محمد بن محمد بن إبراهيم بن عبد الله الأموي الشريشي الخزازي. He lived in the earlier part of the 8th century of the Hijrah. Some account of his life is given by his disciple, Abû Muḥammad 'Abdallâh bin 'Umar as-Nanhâjî, in the preface of *At-Tibyân* (No. 1285 below), where he is described as the foremost Qurân-reader of Fez, especially versed in the readings handed down by Nâfi' (d. A.H. 169=A.D. 786). Besides the present work, he wrote a metrical treatise on the various readings of the Qurân, entitled '*Umdat al-Bayân*', and several other works in prose and verse. His forefathers were natives of Sharîḥ (a town in Andalusia); but he himself settled permanently at Fez, where he died and was buried in the cemetery of Al-Jiziyyin.

Beginning:—

الحمد لله العظيم المنى و مرسى الرسل بالهدى سنن

The work is based, as stated by the author in the preface, on the following four authorities:—

1. *Al-Muqni'*, by Abû 'Amar ad-Dâni (No. 1279 above).
2. '*Aqilat al-Atrâb al-Qaṣâ'id*', by Ash-Shhâtibî (d. A.H. 590=A.D. 1194).
3. *At-Tanzil*, by Abû Dâ'ûd Sulaimân bin Najâh al-Balansî (d. A.H. 496=A.D. 1103; see *Tabaqât al-Qurrâ'*, by Ad-Dahabî, fol. 102^a).
4. *Al-Munajif*, by Abu'l-Ḥasan 'Alî bin Muḥammad al-Murâdî al-Balansî (who lived about A.H. 563=A.D. 1168; see *At-Tibyân*, fol. 26^b).

The work was completed, as stated by the author at the end, in A.H. 703=A.D. 1304.

For other copies see Alger. Nos. 386-9, 394 and 411. See also Brock., vol. ii, p. 248.

Written in clear and bold Arabian Naskh, within double red-ruled borders. The headings of the chapters, which are also in verse, are in red.

Not dated; probably 17th century.

The title-page contains the seals and signature of a certain Jalāladdin.

No. 1285.

foll. 178; lines 33; size $10 \times 5\frac{1}{2}$; $7\frac{1}{2} \times 3\frac{1}{2}$.

التبيان في شرح مورد الطمان

AT-TIBYÂN FÎ SHARḤ MAWRID
AZ-ZAM'ÂN.

A commentary on the preceding work, composed in A.H. 744 = A.D. 1344.

The author's name, as given in the beginning, is Muḥammad bin 'Abdallāh as-Ṣanhājī محمد بن عبد الله الصنهاجي; but in Brock., vol. ii, p. 248, he is called Abū Muḥammad 'Abdallāh bin 'Umar as-Ṣanhājī. He was a disciple of the author of *Mawrid az-Zam'ân*, and lived in the middle of the 8th century of the Hijrah.

Beginning:—

صلى الله على سيدنا و مولانا محمد الكريم و على آله و صحبه و سلم
تسلما كثيرا يقول العبد الفقير الراجي الى رحمة ربه و عفو و غفرانه محمد
بن عبد الله الصنهاجي الحمد لله الملك الديان الرحيم الرحمن
القديم الاحسان الواسع الغفران الكفان المنان ذي العظمة و السلطان الم *

The author, in the preface, after dwelling on the importance of the art of writing, describes minutely the occasion of the composition of the present commentary. He tells us that it was begun in the life-time of the author of *Mawrid az-Zam'ân*, but the work was dropped for some time, and was taken up again on the earnest persuasion of his friends and pupils in A.H. 744 = A.D. 1344. He further tells us that he had studied the *Mawrid az-Zam'ân* with its author, and that his copy of this work, which he transcribed from the original, begins as follows:—

قال مبيد الله محمد بن محمد بن ابراهيم بن محمد بن عبد الله الاموي الشريفي
عفى الله عنه. Then he gives a short biographical notice of the author of the *Mawrid az-Zam'ân*; and says that he tried hard to ascertain the precise dates of his birth and death, but unsuccessfully.

The colophon reads thus:—

انتهى الشرح بحمد الله تعالى و صلى الله على سيدنا و بيبنا و
 مولا [نا] محمد الكريم و على آله و صحبه و سلم تسليما و كان الفراغ منه يوم
 الجمعة و هو الاول من شهر صفر المبارك من عام اربعة و تسعين و سبعمائة
 فرحم الله كاتبه و قاريه و ناظمه و ناظرة و من دعا اللهم بالرحمة آمين
 يا رب العالمين .

On the margin of the last folio, there is a note to the effect that the date, A.H. 794=A.D. 1392, given in the colophon, is not that of the present MS. but of the copy from which it was transcribed. Though the note is in a later hand, we may accept it as correct; and the paper and handwriting indicate that the present copy was made towards the end of the 16th century.

A copy of the work is noticed in Alger, No. 389/15.

Written in Arabian Naskh, quotations from the text being indicated by a red line above the words. The correct order of the folios should be as follows: 1-32, 40, 34-39, 33, 41-136, 144, 138-143, 137, 145-178. A large gap is found on fol. 104^a.

The title-page contains a seal, bearing the inscription عبد الباقى
 بن ولي الله العلوي مرشد غوث الميبدروس . dated A.H. 1118=A.D. 1706.

No. 1286.

fol. 101; lines 15; size 7 $\frac{1}{2}$ × 5; 4 $\frac{1}{2}$ × 2 $\frac{1}{2}$.

انشاد الشريد من فوال القصيد

INSHÂD ASH-SHARÎD MIN ʔAWÂLL AL-QAṢÎD.

A treatise, dealing with the method of writing the Qurân, arranged according to Sûrahs.

On the title-page, the work is designated *Kitâb Shawâhid Ibn ʔâzi ʔAlī ash-Shâfiʔiyah*; but the beginning of the MS. is identical with that of *Iraḥâd ash-Sharid*, noticed by Hâj Khal., vol., i, p. 461.

Author: Abû Abdallâh Muḥammad bin Aḥmad bin Muḥammad bin Muḥammad bin ʔAlī bin ʔâzi al-ʔuḡmânî al-Miknâsî
 ابو عبد الله محمد بن احمد بن محمد بن علي بن غازي المكناسي, the

greatest divine of his time. He belonged to the Banû 'Uṣmān, a tribe of Morocco, and was born at Miknāsah in A.H. 841=A.D. 1438. Besides the present work, he wrote several books on history and mathematics. In his work, entitled *الروى المتن في اخبار مكناسة و الريون*, a history of his native city, Miknasah, he gives a short account of his life. He says that, about A.H. 958=A.D. 1454, he travelled to Fez to prosecute his studies there. After completing his education, he proceeded to Kitāmah, where he spent about twenty years with his relatives. Subsequently he settled permanently at Fez, where he was appointed Imām and Khatīb of the Jāmi' al-Qarāwiyin. He died at Fez in A.H. 919=A.D. 1513. See Brock., vol. ii, p. 240.

Beginning:—

يقول العبد المقصر المعترف بذنبه الفقير الى رحمة ربه محمد بن
محمد بن علي بن غازي العثماني سمع له بمذهبه الحمد لله الذي من
عليه بقراءه كتابه العزيز ووقفنا لدوام تلاوته الخ *

For other copies see Alger, No. 367/3, and Rāmpūr, p. 45.

Written in hasty Nasta'liq, within double red-ruled borders.

Dated Sunday, the 21st Rajab, A.H. 1279=A.D. 1862.

Scribe: حسين بن موسى الشامي.

The title-page contains a poem by Shihābaddīn Abū Shāmāh (d. A.H. 665=A.D. 1267) on the abbreviations used by Aḥ-Shāṭibī and others in their works on the subject of Qirā'at. The poem begins thus:—

'لف نافع و البا لقالون فاستمع
و بالجيم ورش كن به متمثلا

The title-page also contains a note, stating that the total number of verses contained in the Qurān is 6,666.

No. 1287.

fol. 6; lines 25; size $8\frac{1}{2} \times 6\frac{1}{2}$; $6\frac{1}{2} \times 3\frac{1}{2}$.

رسالة لطيفة في الرسم

RISĀLAH LATĪFAH FI'R-RASM.

A tract on the orthography of the Qurān, based on a commentary on the *'Aqīlatu Aṭrāb al-Qaṣā'id* of Aḥ-Shāṭibī (d. A.H. 590=A.D. 1194).

The author's name and his dates cannot be traced.

Beginning:—

الحمد لله الولي الحميد ذو [sic ذى] العزة والقدرة و التمجيد
احمده حمدا لا يفتني ولا يبيد و بعد فهذه رسالة لطيفة
في الرسم جمعتها من شرح الرائية الم *

No other copy of the tract is known.

Written in Arabian Naskh.

Not dated; probably 18th century.

No. 1288.

fol. 109; lines 15; size $6\frac{1}{2} \times 4\frac{1}{2}$; $4\frac{1}{2} \times 2\frac{1}{2}$.

الجواهر الفريد في رسم القرآن المجيد

AL-JAWHAR AL-FARĪD FĪ RASM AL-QURĀN AL-MAJĪD.

A treatise on the orthography of the copies of the Qurān sent by 'Uṣmān, the third Caliph, to the chief Muslim cities.

Author: Sayyid bin Yūṣuf bin 'Āmir 'Arīḥah al-Hārīnī بن سعيد بن يوسف بن عامر عريشه الهروزي. He flourished towards the end of the 13th century of the Hijrah.

Beginning:—

الحمد لله الذي علم بالقلم علم الانسان ما لم يعلم احمده سبحانه
و تعالى واشكوه على ما اولانا من النعم و اشهد ان لا اله الا الله وحده
لا شريك له الموصوف بالقدم اما بعد فلما كان علم الرسم من
اهم المهمات و التفحص فيه من الواجبات سيما رسم القرآن الواجب عن الامام
سيدنا عثمان بن عفان الم *

The author tells us, in the preface, that he extracted the present work, at the request of some of his friends, from *Ṭaqrīḍ al-Jamīlah li-munāḍimat al-'Aqilah*, a commentary on Aḥ-Shhâṭibī's *'Aqīlatu Aṭrāb al-Qur'ān*.

The work is divided into a *Muqaddimah*, twelve *Bāb* and a *Khātimah*, as follows:—

Fol. 2^b. مقدمة الكتاب في اصل نسخ المصاحف العثمانية و كم هي

وسبب شكل ما استجد بعد ما *

Fol. 11 ^a .	الباب الاول في الاثبات و الحذف من اول القرآن
Fol. 24 ^b .	الباب الثاني في حذف كلمات يعمل عليها اشباعها
Fol. 42 ^a .	الباب الثالث في زيادة الالف
Fol. 44 ^b .	الباب الرابع في حذف الياء و ثبوتها
Fol. 50 ^a .	الباب الخامس في زيادة الياء
Fol. 51 ^a .	الباب السادس في حذف الواو و زيادتها
Fol. 54 ^b .	الباب السابع في احرف وقعت في الرسم على غير قياس و هو باب الهمزة من حيث كانت ابتدائية و متوسطة و منطردة *
Fol. 73 ^b .	الباب الثامن في رسم الالف واوا
Fol. 75 ^a .	الباب التاسع في رسم الالف ياء
Fol. 83 ^a .	الباب العاشر في حذف احدي اللامين في الرسم
Fol. 84 ^a .	الباب الحادي عشر في المقطوع و الموصول
Fol. 94 ^b .	الباب الثاني عشر في هاء التانيث التي تكتب تاء
Fol. 97 ^b .	الخاتمة في الحروف النثرانية و معانيها و خواصها

The work was completed, as stated by the author at the end, on Wednesday, the 22nd Šafar, A.H. 1286=A.D. 1869.

Foll. 103^b-108^b contain an extract from *Ad-Dahab ul-Ibriz* of Aḥmad bin al-Mubārak.

Fol. 109^a contains a poem by a certain As-Sayyid Zain al-Marāṣafi as-Šayyād in praise of the present work, beginning:—

لرسم قد ألفت أرنى جوهراً
فزهت خرائده بأبهى منظر

Written in Naskh, with the headings in red. The MS. appears to be an autograph copy, the author referring to himself on the title-page in the following terms:—

هذا الكتاب المسمى بالجواهر الفريد في رسم القرآن المجيد لمؤلفه
الفقير الى ربه سيد بن يوسف بن عامر عريشه الهريزنى بلدا عفى الله عنهما
أمين *

A table of contents is prefixed to the work.

Four fly-leaves, at the beginning, contain appreciations by a number of the author's contemporaries, including Aḥ-Shaikh Muḥammad

al-Mutawalli ash-Shāfi'ī (d. A.H. 1313=A.D. 1895; see Iktifā' al-Qunū', p. 121) and Ash-Shaikh Naṣr Abū'l-Wafā' al-Hūrīnī (d. A.H. 1291=A.D. 1874; see *ibid.*, p. 114).

PRONUNCIATION OF THE QURĀN.

No. 1289.

fol. 113; lines 17; size $8\frac{1}{2} \times 5\frac{1}{2}$; $6\frac{1}{2} \times 3\frac{1}{2}$.

كتاب الوقف والابتداء

. KĪTĀB AL-WAQF WA'L-IBTIDĀ'.

An index of the pauses (وقف) to be observed in reading the Qurān.

The author himself does not reveal his name. In the following note on the title-page, the work is ascribed to Muḥammad bin Taifūr al-Ghaznawī as-Safāwandi (who died about A.H. 560=A.D. 1165; see Brock., vol. i, p. 408):—

كتاب الوقف و الابتداء للعلامة السجاولدي رضى الله تعالى عنه

أمين *

It would appear, however, that our author cannot be earlier than the 7th century of the Hijrah, since he refers in his preface to *Al-Murshid*, a work by Abū Muḥammad Ḥasan bin 'Alī bin Sa'īd al-'Ummānī, who flourished in the middle of the 7th century (see Brock., vol. ii, p. 99).

Beginning:—

الحمد لله المفتاح كلامه بعمدة المجرى اللسان به لطف من عنده
المستنطق مقال الذكر على جزائل ذكره المستغرق خصائل الشكر في طوائف
شكره و شرائف صلوته على نبيه و عبده الوا في بعده عمدة البازل نهاية
جهد في بداية جهده و على آله القائمين على حدة من بعده ألم *

In the preface, it is stated that the present work was undertaken because *Al-Maqāṣī' wa'l-Mabādī* and *Al-Murshid*, the only two works

on the subject available at that time, were both of them too long, and therefore tiresome for students. An abridgment of the latter work by Zakariyâ bin Muḥammad al-Anṣârî (d. A.H. 926=A.D. 1520), entitled المقصد لتخليص ما في المرشد في الوقت والابتداء, has been twice printed, viz., at Bâlâq, A.H. 1282, and in Cairo, A.H. 1305.

The preface is followed by a description of stops, which are divided into five classes, viz., (i) لازم; (ii) مطلق; (iii) جائز; (iv) معجز لوجه; and (v) مرخص لوجه. The main body of the work is arranged according to Sûrahs, the beginning and end of each verse being given, and the class of stops employed being classified accordingly.

Another copy of the work is noticed in Cairo, vol. i, p. 104.

Written in minute Naskḥ.

Dated the 3rd Jumâdâ II, A.H. 1138=A.D. 1726.

Scribe: محمد الكردي بن حاج دياب.

No. 1290.

fol. 134; lines 15; size $8 \times 5\frac{1}{2}$; 6×3 .

The Same.

Another copy of the same work.

Begins as the preceding copy. Apart from occasional variants, the two MSS. are identical. It is difficult, therefore, to understand why, in a note on the title-page, written in a very recent hand, the following particulars are given as to the title and authorship:—

رساله ميرزا حسن بردي درسجاولندي مسمى بمدلل *

Written in small Nasta'liq.

Not dated; probably 18th century.

No. 1291.

fol. 38; lines 25; size 8×6 ; $6\frac{1}{2} \times 3\frac{1}{2}$.

(Ten separate works bound together.)

fol. 1^b–18^a.

I.

شرح عمدة المفيد

SHARḤ 'UMDAT AL-MUFID.

A commentary on the 'Umdat al-Mufid wa 'Uddat al-Mufid, a metrical treatise of As-Sakhâwî (d. A.H. 643=A.D. 1245) on the correct

pronunciation of the Qurân, consisting of 64 *Kâmil* verses on the model of the *Qasidah Râ'iyah* of Abû Muzâhim Mûsâ al-Khâqânî (d. A.H. 325=A.D. 936; see Berlin, No. 485).

The commentator does not reveal his name; but in all likelihood he is Jamâladdîn Ismâ'îl bin Muhammad bin Ismâ'îl bin Sa'dallâh, commonly called Ibn al-Fuqqâ' al-Hamawî, جمال الدين اسمعيل بن محمد بن اسمعيل بن سعد الله الشهير بابن الفقاعي الحميري. Imâm Dahabî, in the *Tabaqât al-Qurrâ'*, fol. 181^b, describes him as a great scholar, deeply versed in the various readings of the Qurân, the traditions of the Prophet, and several other branches of Muhammadan literature. He was born at Hamât, A.H. 642=A.D. 1244, where he served as a professor in several Madrasahs, and died in A.H. 715=A.D. 1315. See *Buġyat al-Wu'ât*, fol. 156^a; *Ad-Durar al-Kâminah*, vol. i, fol. 115^b; *Tabaqât al-Qurrâ'*, fol. 181^b; and *Tâj at-Tabaqât*, vol. viii, fol. 31^a.

The text begins thus:—

• يا من يروم تلاوة القرآن ويرود شاور انمة الانفاق

The commentary begins thus:

الحمد لله الذي اتخذ الحمد لنفسه ذكرا ورضى به عن عبادة شكرا و صلواته على سيدنا محمد الذي صدع بالرسالة و انذر بفصيح المقالة و على آله الطيبين الطاهرين و سلم تسليما فان القصيدة النونية المنسوبة الى الشيخ الامام العلامة علم الدين السخاوي برد الله مضجعه في معرفة تجويد القرآن و تحقيق الفاظه عظيمة الشأن الخ •

The commentator tells us, in a short prefatory note, that he wrote this commentary at the request of his son, explaining the difficult words and phrases of the text and adding considerable new material from other sources.

Another copy of the work is noticed in Wien, No. 1628. See also Brock., vol. i, p. 410, and Hâj. Khal., vol. iv, p. 267.

fol. 18^b-25^b.

II.

شرح عمدة المفيد

SHARH 'UMDAT AL-MUFID.

Another commentary on As-Sakhâwî's '*Umdat al-Mufid*, by Shamsaddîn Ahmad bin Mahmûd al-Adib al-Hakim al-Muqri شمس الدين احمد بن محمود الاديب الحكيم المقرئ.

Beginning:—

الحمد لله الذي أنزل القرآن العظيم والذكر الحكيم الم *

Cf. Hâj. Khal., vol. iv, p. 267.

fol. 25^b–28^b.

III.

ارجوزة التجويد

URJŪZAT AT-TAJWĪD.

A metrical tract, consisting of 132 verses on the subject of the correct pronounciation of the letters of the Arabic alphabet.

By Muḥammad bin Khalīl al-Qubāqibī محمد بن خليل القباقي (d. A.H. 849=A.D. 1445); for some account of whom see No. 1250 above.

Beginning:—

يقول راجى الله نى المواهب محمد الشير بالقباقي
بدأت فى نظمي بيسم الله و فيه ثنيت بحمد الله

Though the first two verses of the present tract are identical with those of the *Majma' as-Surūr*, another metrical work by the same author, treating of the various readings of the fourteen Qurān-readers (see Cairo, vol. i, p. 105), yet it is clear that the present tract is a different work, and in the last verse is entitled by the author *Urjūzat at-Tajwid*, as below:—

قد نجزت ارجوزة التجويد بحمد ربى المالك المجيد

No other copy of the tract is known.

fol. 28^b–29^b.

IV.

منظومة فى الصاد والظاء

MANẒŪMAH FI'D-DÂD WA'Z-ZÂ'.

A versified essay on the letters ذ (d) and ظ (z), with the following heading:—

هذه الايات من نظم سيف الدين ابى نصر محمد بن محمود رحمه
الله لفظات اذا كتبت بالصاد كانت بمعنى و اذا كتبت بالظاء كانت بمعنى
غيره و تفسير ما يشكل من غريبها ناتى كل لفظة نظما و الحمد لله وحده *

Author: Saifaddin Abû Nasr Muhammad bin Mahmûd سيف الدين
 .أبو نصر محمد بن محمود

Beginning:—

افضل ما فاء به الانسان وخير ما جرى به اللسان
 حمد الاله و الصلوة بعده على النبي فهو خير عبده

fol. 29^b–33^a.

V.

بهجة المقربين

BAHJAT AL-MUQARRABÎN.

An anonymous tract, dealing with the rules regarding the letter
 in the *Tanwin* (nasal vowels), the *Hurûf al-Madd* (prolongation) and
 the *Maḥḍarij al-Hurûf* (articulation).

Beginning:—

الحمد لله رب العالمين اما بعد فهذه بهجة المقربين في
 معرفة النون الساكنة و التنوين و المد و مخرج الحروف و صفاتها و ما لكل
 حرف من الالقاب و الصفات الن *

fol. 33^b.

VI.

شروط الفاتحة

SHURÛṬ AL-FĀTIḤAH.

A short essay, explaining the rules regarding the recitation of
Sûrat al-Fâtiḥah (the first chapter of the Qurân). The author's name
 is not known.

Beginning:—

الحمد لله الذي اثنانا بقدرته الم *

fol. 34^a–36^a.

VII.

قصيدة الشيخ الوعظي

QASĪDAT AŞH-SHAIKH AL-WA'IZÎ.

An ode consisting of 102 verses, containing moral lessons, by
 Aşh-Shaikh al-Wa'izî الشيخ الوعظي.

Beginning :—

ليس المقام بدار الوزن الغدسى [sic] ولا معاشرۃ الوباش من شيمي
انا الوعظي ولي في الشعر نافلة اسمع وصية [sic] امين غير متهم

The *Qasidah*, noticed in Berlin, No. 8088, is evidently the same ode; but the Berlin MS. has 130 verses, and is probably the more correct version. The above two verses are quoted in that catalogue with some variation, as follows :—

ليس المقام بدار الذل من شيمي ولا مجاورة الوباش من همي
انا الوعظي ولي في الشعر نافلة انهم كلامي شبيه الدر منتظمي

The last verse of the Berlin copy, beginning with, *يا رب افقر لنا ظمنا*, is not given in our MS.

fol. 37^a—37^b.

VIII.

منظومة في التسابيح

MANẒŪMAH FI'T-TASĀBIḤ.

An ode containing 34 verses in praise of God, by Maḥmūd al-Luṭfī معمود اللطفي.

Beginning :—

سبحان ربى الذي قد كان فى الازل ربا رحيمًا و هذا الوصف لم يزل

In this ode, all but the last five verses begin with the word *سبحان* or *سبحانه*.

fol. 37^b—38^b.

IX.

استغفارة

ISTIGFĀRAH.

An ode of 44 verses on the *Istighfār* or praying for God's pardon, by Ibn al-Qâsim al-Munâwī ابن القاسم المناوي.

Beginning :—

استغفر الله من ذنبي ومن زلي ومن فعالي ومن قول بلا عمل

fol. 38^b.

X.

القصيدۃ المنفرجه

AL-QAṢĪDAT AL-MUNFARIJAH.

An ode of 15 verses in praise of God, by Al-Yâfi'i; probably 'Afifaddin 'Abdallâh bin As'ad al-Yâfi'i امصعد بن الله بن امصعد 'Afifaddin 'Abdallâh bin As'ad al-Yâfi'i (d. A.H. 768=A.D. 1368; see Lib. Cat., vol. xiii, No. 908).

Beginning:—

يا مدركا بسرّيع اللطف و الفرج عند الشدائد للملوف ذى العرج

The whole MS. is written in Arabian Naskh.

Not dated; probably 17th century.

No. 1292.

fol. 25; lines 27; size 8½ x 5; 6 x 2½.

قوة العين

QURRAT AL-'AIN.

A treatise on *Fathah* (the vowel which is sounded in Arabic like "a") and *Imdâh* (i.e., giving to *Fathah* a sound like that of the vowel *Kasrah*).

Author: Abu'l-Baqâ' 'Alî bin 'Uḡmân bin Muḥammad bin Aḥmad bin al-Ḥasan al-Qāṣih al-'Uḡri al-Baḡdâdî ابو البقاء علي بن عثمان بن محمد بن احمد بن الحسن القاصم العذري البغدادي (d. A.H. 801=A.D. 1399); for some account of whom see No. 1233 above.

Beginning:—

قال الشيخ الامام العلامة نور الدين علي ابو الحسن بن عثمان بن احمد بن ابي الحسن الشهير بالقاصم اما بعد حمد الله رب العالمين و الصلوة و السلام على سيدنا محمد خاتم النبيين و آله و صحبه اجمعين فان هذه رسالة سميتها قرة العين و جمعت فيها المشهور من الفتح و الامالة و بين اللفظين مما قرأت به و روته عن الائمة السبعة من الطرق المعول عليها في عصرنا الهـ

We are told, in the preface, that the work is based on authentic traditions of the seven canonical readers of the Qurân, and that the main object of the author is to help students of *At-Taisir* of Ad-Dâni (No. 1215, ii above) and the *Hîrz al-Amâni* of Ash-Shâṭibî (No. 1221 above).

The work is arranged according to the Sûrahs of the Qurân.

For other copies see Berlin, Nos. 549-550; Leyden, No. 1641; Paris, No. 2677; Cairo, vol. i, p. 109; and Āṣafiyaḥ, p. 302. See also Hâj-Khal., vol. iv, p. 511, and Brock., vol. ii, p. 165.

Written in elegant Naskh, with the headings in red, within red-ruled borders. Fol. 24 should come after fol. 17.

Not dated; probably 19th century.

At the end is a licence (إذن نامة شريف), dated A.H. 1215=A.D. 1800, granted by Faïdallâh Āfindî to his disciple, Muṣṭafâ bin Ibrâhîm Āfindî, authorising him to narrate his teachings to others.

No. 1293.

fol. 71; lines 15-22; size $6\frac{1}{2} \times 4\frac{1}{2}$; $5 \times 2\frac{1}{2}$.

تحفة الانام

TUHFAT AL-ANÂM.

A treatise on the subject of pausing at the letter *h* (*Hamzah*), in reading the Qurân, according to the methods of *Hamzah* (d. A.H. 156=A.D. 773) and *Hishâm* (d. A.H. 245=A.D. 859).

By the same Ibn al-Qâṣṭh al-Baġdâdî.

The full title of the work, as given in the preface, is as follows:—

تحفة الانام فى الوقف على الهمزة لخمرة وهشام

Beginning:—

الحمد لله الذائفة قدرته القاطعة حجته العالية كلمته السابعة نعمته
الذي تكلم بالقرآن في ازيلته و حفظه لمن شاء من بريته اما
بعد فانك سالتني ايها الاخ الصالح النجيب الفالح ان يخص
لك وقات تحتوي على بعض مسائل من باب وقف حمزة وهشام فلجبتك
الى ما سألت اليه .

The author tells us, in the preface, that he wrote this work at the request of his brother, whom he does not mention by name, and that he derived material from the *Kutāb al-Taisir* of Ad-Dānī (No. 1215, ii above), the *Kutāb an-Naḥr* of Ibn al-Jazarī (No. 1243 above) and several commentaries on the *Ḥirz al-Amdnī* of Ash-Shāṭibī (No. 1221 above).

For other copies see Cairo, vol. i, p. 106, and Āṣaffiyah, p. 296.

Written in Naskh.

Not dated; probably 18th century.

No. 1294.

fol. 54; lines 23; size $8\frac{1}{2} \times 5$; 6×3 .

The Same.

Another copy of the same work, beginning as the above.

Written in fair Naskh, with the headings in red.

Dated A.H. 1184 = A.D. 1770.

No. 1295.

fol. 117; lines 14; size $8\frac{1}{2} \times 4\frac{1}{2}$; 6×3 .

(Two separate works bound together.)

fol. 1^b-74^a.

I.

The Same. *

Another copy of the same work, beginning as the above.

Fol. 74^b-75^a are blank.

fol. 75^b-117^a.

II.

[مسائل القراءة]

[MASĀ'IL AL-QIRĀ'AT.]

A treatise on the correct reading of the Qurān, written by Zainaddin Abu'l 'Azā'im Sulṭān bin Aḥmad bin Salāmah bin Ismā'il al-Mazzāḥi al-Miṣrī al-Azhārī ash-Shāfi'i زين الدين ابو العزائم سلطان بن احمد بن سلامة بن اسمعيل المزاحي المصري الأزهرى (d. A.H. 1075 = A.D. 1664), in answer to a question put to him.

The preface, which is written by a pupil of the author, begins thus:—

الحمد لله الذي فيض للعلم ائمة قائمين به في كل وقت و اوان و
اهلهم لبيان حل المشكل منه باظهر حجة و برهان و بعد فيقول
شيعتنا و سيدنا و مولانا العالم العلامة الصبر البصر الغمامة جامع اشبات
الفضائل شمس النهار زين الدين ابن احمد سلطان المزاحي
الشافعي الازهري الفقيه المقرب متعنا الله برجوده الخ *

The question begins thus:—

ما قولكم رضي الله تعالى عنكم في البسمة في اجزاء برادة هل هي
متروكة فيها الخ *

The answer, which is divided into twenty *Mas'alah*, begins thus:—

اجبت ان اتكلم عليه و آخرة كل مسئلة بالكلام عليها مع ذكر ما يتعلق
بها و هذا اوان الشروع فاقول اعلم ان جملة المسائل المذكورة
عشرون مسئلة المسئلة الاولى في البسمة في اجزاء برادة الخ *

Written in fair Naskh.

Dated, A.H. 1176=A.D. 1763.

Scribe: حافظ مصبغة الله ولد شيخ سلام الله ساكن قصبه كوث در ملك ميوات.

No. 1296.

fol. 37; lines 20; size $8\frac{1}{2} \times 6$; 6×3 .

الحواشي المفهमे في شرح المقدمة

AL-HAWĀSHĪ AL-MUFHIMAH FĪ SHARḤ AL-MUQADDIMAH.

A commentary on *Al-Muqaddimat al-Jazariyah*, the well-known metrical treatise on the correct pronunciation of the Qurān, by Shamsaddin Abu'l-Khair Muhammad bin Muhammad Ibn al-Jazarī (d. A.H. 833=A.D. 1429).

Beginning:—

الحمد لله المتعال في جلال قدسه لا احصي ثنائه عليه كما هو اثني
على نفسه اما بعد فان اولي ما تصرف فيه الهمم العوال كلام
الله الكبير المتعال الخ *

The author of the commentary does not reveal his name, but in his preface refers to the author of the text as his father. From biographical notices of his father, we know him to have been Shihâbaddin Abû Bakr Aḥmad bin Muḥammad احمـد الدين ابوبكر احمد بن محمد. He was born at Damascus in A.H. 780=A.D. 1379, and was educated as a specialist in Qirâ'at and Tajwid. For some time he lived with his father at Brussa, and afterwards in Cairo, where he was appointed by Tamerlane as his ambassador at the court of Sultân Faraġ Ibn Barqûq (A.H. 801-815=A.D. 1398-1412). Besides the present work, he wrote commentaries on two other works of his father, viz., (i) *Tayyibat an-Naṣr* (No. 1246 above), and (ii) *Muqaddimatul 'Ilm ul-Ḥadīṡ* (see Berlin, No. 1084). His commentaries were very much appreciated by his father, who speaks of them in the following terms (*vide Aḥ-Shaġâ'iq an-Nu'māniyah*, vol. i, p. 39):—

و لما كان بمصر في غيبتى و انا مجاور بمكة شرح طيبة النشر فاحسن
فيه مع انه لم يكن عنده نسخة بالعرواشي التى كنت كتبت عليها و من
قبل ذلك شرح مقدمة التجويد و مقدمة علم الحديث من نظمى في
غاية الحسن *

The date of his death is not known.

At the end of the commentary is a chapter on the rules to be observed in reading the Qurân.

The work was completed, as stated by the author at the end, on Saturday, the 27th Rabi' II, A.H. 806=A.D. 1403, at Lârindah, a town in Qarâinân.

For other copies see Berlin, Nos. 511-12; Gotha, No. 563; Br. Mus. Suppl., No. 93; Nûr 'Uṣmâniyah, Nos. 82-3; Kûprilizâdah, p. 180; Cairo, vol. i, p. 35, vol. vii, pp. 215, 221; Âsafiyah, p. 296; and Râmpûr, p. 48. See also Hâj. Khal., vol. vi, p. 78, and Brock., vol. ii, p. 202.

The work has been twice printed, viz., in Cairo, A.H. 1309, and in Kâsân, A.D. 1893.

The present copy was transcribed by Maḥmûd bin Muḥammad, at the instance of his teacher, Mullâ Naṣrallâh.

Written in Nasta'liq, with quotations from the text in Naskh.
Dated Friday, the 14th Rabi' I, A.H. 1262=A.D. 1846.

No. 1297.

fol. 56; lines 21; size $8\frac{1}{2} \times 6\frac{1}{2}$; $6\frac{1}{2} \times 3\frac{1}{2}$.

اللاتي السنيه في شرح المقدمة الجزريه

AL-LA'ÂLI AS-SANIYAH FÎ SHARḤ AL-MUQADDIMAT AL-JAZARIYAH.

A commentary on *Al-Muqaddimat al-Jazarīyah*, by Shihâbaddin Abu'l-'Abbās Aḥmad bin Muḥammad bin Abi Bakr al-Khaṭīb al-Qaṣṭallānī ash-Shāfi'i بكر بن محمد بن أبي بكر الخطيب القسطلاني الشافعي (d. A.H. 923=A.D. 1517; see Lib. Cat., vol. v, part i, No. 169).

Beginning:—

قال الفقير الى ربه احمد بن محمد بن ابي بكر بن عبد الملك بن
احمد بن محمد بن محمد بن حسين بن علي بن احمد بن علي القسطلاني
المقري غفر الله له و للمسلمين احمد الله سبحانه حمدا كثيرا دائما بداره
باقيا ببقائه اما بعد فهذا تعليق على مقدمة الشيخ الامام بقيه
المحققين الاعلام ابي الخير محمد بن محمد الجزري الشافعي سقى
الله ثراه الم *

The above is the title of the work, as given in the preface as well as on the title-page; but in Hâj. Khal., vol. vi, p. 78, Berlin, No. 526. and An-Nûr as-Sâfir, fol. 57^b, it is entitled في المقدمة الجزريه شرح المقدمة الجزريه.

In the preface, the commentator tells us that he wrote this commentary at the request of some of his friends, incorporating much useful matter from the work of Al-Ja'bari (d. A.H. 732=A.D. 1332).

The preface is followed by an *Isnad*, or chain of the commentator's successive teachers through whom he received the teachings of the author of the text.

A short biographical notice of the author of the text is given on fol. 3^b, under the heading تتمه.

In the colophon, it is stated that the work was completed on the

19th Šafar, A.H. 875=A.D. 1470, at Cairo; that it was revised by the author himself in A.H. 877=A.D. 1472 at Mecca; and that, at Mecca and also at Medina, it was read to some of the most learned men of the time, and finally to Šhaikh ‘Abdalqâdir al-Minhâj, who was entrusted by the author with the publication of the work on the 17th Muḥarram, A.H. 880=A.D. 1475.

Another copy of the work is noticed in Cairo, vol. i, p. 104.

Written in fair Naskh, with quotations from the text in red.

Not dated; probably 19th century.

No. 1298.

fol. 22; lines 23; size $7\frac{1}{2} \times 5\frac{1}{2}$; $6\frac{1}{2} \times 3\frac{1}{2}$.

الدقائق المحكمه في شرح المقدمة

AD-DAQÂ'IQ AL-MUḤKAMAH FÎ ŠHARḤ AL-MUQADDIMAH.

A commentary on *Al-Muqaddimat al-Jazariyah*, by Zainaddin Abû Yalîyâ Zakariyâ bin Muḥammad al-Anṣârî زَيْن الدِّين ابُو يَحْيَى زَكَرِيَّا بْنِ مُحَمَّدٍ الْاَنْصَارِي (d. A.H. 926=A.D. 1520); for some account of whom see Lib. Cat., vol. xiii, No. 921.

Beginning:—

قال شيخ الإسلام و المسلمين زين الحلة و الدين ابو يحيى زكريا الانصاري
الشافعي الحمد لله الذي افتتح بالحمد كتابه و اجزل لمن

جودة و عمل به ثوابه الم *

The work was completed, as stated by the author at the end, on the 1st Shawwâl, A.H. 883=A.D. 1478.

For other copies see Berlin, Nos. 516–21; Wien, No. 1636; Br. Mus. Suppl., No. 94, ii; Alger, No. 407; Cairo, vol. i, pp. 97, 109, 112, 113, vol. vii, pp. 213, 495; and Āsafiyyah, p. 298. See also Hâj. Khâl., vol. vi, p. 79, and Brock., vol. ii, p. 202.

The work has been printed in Cairo, A.H. 1308.

The present copy was transcribed by Yûsuf bin Muḥammad ash-Shirbîni, a scholar of some repute and the author of *من القهوف في شرح* من القهوف في شرح قصيدة أبي شادوف, which has been printed in Bûlâq, A.H. 1274, and lithographed in Cairo. A.H. 1289. He lived in the latter half of the

11th century of the Hijrah. He was alive up to A.H. 1098=A. 1687. See Brock., vol. ii, p. 278.

Written in cursive Naskh, with quotations from the text in red.

Dated A.H. 1068=A.D. 1658.

The title-page contains the signature of Muḥammad bin Aḥmad al-Halabī, to whom the MS. once belonged.

No. 1299.

fol. 27; lines 16-23; size $8\frac{1}{2} \times 6$; 6×4 .

The Same.

Another copy of the same work, beginning as the above.

Written in minute Naskh, with marginal notes.

Dated Tuesday, the 10th Rajab, A.H. 1170=A.D. 1756.

The title-page contains notes concerning the purchase of the MS. by two former owners, viz., (i) Ḥusain bin 'Abdallāh, an (ii) Diyā' al-Islām Ismā'īl aḥ-Shahārī.

No. 1300.

fol. 70; lines 23; size 8×6 ; $5\frac{1}{2} \times 3\frac{1}{2}$.

(Two separate works bound together.)

fol. 1-21.

1.

The Same.

Another copy of the same work, beginning as the above.

The colophon runs thus:—

وكان الفراغ من هذه المقدمة يوم خامس في شهر شوال الحرام
 سنة تسعمائة وثلاث وخمسين كتبه الفقير الرجعي عفو ربه
 راهيم بن اسكندر *

Written in small Arabian Naskh, with quotations from the text in red.

Dated the 5th Shawwāl, A.H. 953=A.D. 1450.

foll. 22-70.

11.

الحواشي المفهمه

AL-HAWĀSHĪ AL-MUFHIMAH.

Another copy of *Al-Hawāshī Al-Mufhimah*, beginning as No. 1296 above.

The colophon reads thus:—

تم الكتاب فهار الخميس لخمس خلون من شهر رجب سنة ثلث
و خمسين و تسعمائة •

Written in small Arabian Naskh, with quotations from the text in red.

Dated Thursday, the 5th Rajab, A.H. 953=A.D. 1546.

No. 1301.

foll. 56; lines 31; size $8\frac{1}{2} \times 6\frac{1}{2}$; $6\frac{1}{2} \times 3\frac{1}{2}$.

هاشمة على شرح المقدمة الجزرية

HĀSHĪYAH 'ALĀ SHĀRḤ AL-MUQADDIMAT AL-JAZARĪYAH.

A gloss on *Ad-Daqā'iq al-Muḥkamah* (No. 1298 above), being an abridgment of the gloss written by Sharafaddīn bin Zain al-'Ābidīn Yû'uf (d. A.H. 1068=A.D. 1657), the grandson of the author of the text.

Author: Abu's-Su'ûd Aḥmad bin 'Umar al-Isqāṭī al-Hanafī. He was born in Cairo, A.H. 1073=A.D. 1662. He studied at his native city under Aḥmad bin 'Abdallāṭif al-Biḥbishī (d. A.H. 1096=A.D. 1685), Muḥammad bin 'Abdallāḥ az-Zarqānī (d. A.H. 1122=A.D. 1710), Aḥmad bin Muḥammad al-Khalīfī (d. A.H. 1127=A.D. 1715) and several other eminent scholars. He served as a professor in the Jāmi' al-Azhar, and died on the 12th Du'l-Qa'dah, A.H. 1159=A.D. 1746. See Silk ad-Durar, vol. i, p. 149; Tāj at-Ṭabaqāt, vol. xii, part ii, fol. 40^a; and Brock., vol. ii, p. 327.

Beginning:—

يقول العبد الفقير الى لطف ربه الجلي و الخفي احمد بن عمر
الاسقاطي الحمد لله الذي وفقني من شاء لتجريد كتابه و اجزل
لمن لاذ بحصن هديه •

The present gloss explains only verbal difficulties in the text introducing the sentences to be explained with the word قوله in red.

No other copy of the work is known.

Written in small Arabian Naskh.

Dated Monday, the 20th Rabi' I, A.H. 1183=A.D. 1769.

Scribe: محمد القرني المالكي.

No. 1302.

fol. 73; lines 25; size $7\frac{1}{2} \times 5\frac{1}{2}$; $6 \times 3\frac{1}{2}$.

المنح الفكرية في شرح الجزرية

AL-MINAH AL-FIKRIYAH FÎ SHARH AL-JAZARIYAH.

A commentary on *Al-Muqaddimat al-Jazariyah*, by Mullâ 'Alî bin Sultân Muḥammad al-Qârî al-Harawî القاري محمد علي بن سلطان القاري (d. A.H. 1014=A.D. 1606; see Lib. Cat. vol. v, part : No. 237).

Beginning:—

الحمد لله الذي اودع جواهر المعاني الضيائية في قوالب زواهر
لمباني من الحروف الهجائية اما بعد فيقول المتنجي الى
مرم ربه الباري علي بن سلطان محمد القاري ان المقدمة
منسوبة للعلامة شيخ الاسلام والمسلمين الشيخ ابو الخير شمس
الدين محمد بن محمد بن محمد الجزري قدس سره السري ما رأيت لها
نرخا كاملا يبين بيانها شاملا يكون لتحقيق الحقائق كافلا فسنح ببالي ان اصنع
ليها شرحا معتدلا لا مختصرا مخلا . لا مطولا مملا اله *

For other copies see Berlin, No. 522; Br. Mus. Suppl., No. 95
India Office, No. 49; Cairo, vol. i, p. 116, vol. vii, p. 426; an
Hamidiyah, No. 22.

The work has been printed in Cairo, A.H. 1308.

Written in fair Naskh, with occasional vowel points. Th
quotations from the text are in red.

Dated A.H. 1116=A.D. 1704.

Scribe: عمر بن عمر البدراني الازهري الشافعي.

The title-page contains, besides a seal and signature of a certain Ḥāfiẓ Yaḥyā Āfīndī, dated A.H. 1214=A.D. 1799, a note by 'Abdarrahmān bin 'Abdallāh bin 'Abdarrahmān Sarraj al-Makkī concerning his purchase of the MS. in A.H. 1280=A.D. 1863.

No. 1303.

fol. 101; lines 17-19; size 9×7; 7×6.

(Three separate works bound together.)

fol. 1^b-63^a.

I.

كتاب الوقوف

KITĀB AL-WUQŪF.

An index of the pauses (وقف) to be observed in reading the Quranic text, arranged according to Sūrahs, giving the end of each verse and stating the class of stop employed in every case.

The author's name is not known.

Beginning:—

سورة الفاتحة الكتاب مدنية ويقال مكية وهي سبعة آية حروفها مائة
و ثلاثة و عشرون و كلامها خمسة و عشرون كلمة العندين ﴿
الرحيم ﴿ الدين ﴿ الم *

No other copy of the work is known.

Written in elegant Naskh, with marginal notes. The headings are in red. The correct order of the folios should be as follows: 1-8, 14, 10-13, 9, 15, 23, 17-22, 16, 24-63.

Dated A.H. 891=A.D. 1486.

Scribe: درويش بن احمد.

fol. 63^b-64^b.

II.

متفقات قراء

MUTTAFAQĀT-I-QURRĀ'.

A short fragment of a Persian work, dealing chiefly with those principles of Qirā'at which are universally accepted.

The author's name is not known.

Beginning:—

الحمد لله رب العالمين و العاقبة للمتقين اما بعد اين
مختصر يست در متفقات قراء و نقل است از زيد بن ثابت رضي الله عنه
که قراءۃ القرآن سنة ماثورة ياخذها الآخر عن الاول النح *

The headings contained in the present fragment are as follows:—

- (i) باب اول در احوال گفتن و بسم الله گفتن
- (ii) باب دوم در بيان احكام نون ساكن و تنوين
- (iii) باب سيوم در ادغام
- (iv) باب چهارم در ادغام دو حرف از يك جنس
- (v) باب پنجم در تفخيم لفظ الله و تزيق او
- (vi) باب ششم در تفخيم راء
- (vii) باب هفتم در ادغام چند كلمه معين مثل " احطت "

Written in fair Nasta'liq.

Not dated; probably 16th century.

fol. 65^a—101^b.

III.

[مسائل نماز]

[MASÂ'IL-I-NAMÂZ.]

A fragment of a Persian work on prayer.

The author's name cannot be traced. He refers on fol. 99^b to his Persian translation of the *Fatâwâ* of Qâdî Khân (d. A.H. 592 = A.D. 1196), thus:—

اما نماز پيشين در روز اول رواست زيراكه پيش ازوى هيچ نماز فوت شده
نيست تمامي اين مسئله را در قاضي خان ببينند يا در ترجمه
دى که ما نبشته ايم *

The present fragment deals with that part of the subject which is concerned with the correct pronunciation of the Qurân, when used in prayer; also with the rules for repeating prayers, to make up for having omitted them at the appointed time. It opens abruptly with the words:—

اگر قرآن را درست قراوة نکرده باشد و تجوید را ندانسته باشد و سعی
نمیکند و غلط و خطا میکند این را زلة القاری نمی گویند بلکه این جهل و
تقصیر است و این عفو نیست و باین نماز ناسد میگردد اله *

Written in fair Naskh. Slightly worm-eaten and water-stained.
Not dated; probably 16th century.

Fol. 1^a contains, besides miscellaneous notes and extracts from
other works, the seal and signature of Zainaddin Ahmad Khān
Bahādūr, dated A.H. 1229=A.D. 1814.

No. 1304.

fol. 215; lines 9; size 6×4½; 5×3½.

[کتاب فی احکام القراة و التجوید]

[KITĀB FĪ AHKĀM AL-QIRĀ'AT
WA'T-TAJWĪD.]

A work on the correct reading of the Qurān.

Author: Ahmad bin Ahmad au-Najfārī النجاری احمد بن احمد.

• He flourished in the earlier part of the 10th century of the Hijrah.

Beginning:—

الحمد لله الذي انزل كتابه القرآن على نبيه محمد افضل ولد عدنان
صلى الله عليه وعلى آله واصحابه السادة الاعيان صلاة وسلاما دائمين على
ممر الدهور والازمان وبعد فيقول العبد الفقير المعترف بالعجز والذلة صير
الراجي عفوية القدير احمد بن احمد النجاري اله *

The following colophon, dated the 15th Sha'bān, A.H. 926=A.D.
1520, suggests that the present is an autograph copy:—

وكان الفراغ من كتابته خامس عشر شعبان المبارك سنة ست
عشرين وتسعمائة والحمد لله وحده وصلى الله على سيدنا محمد وعلى آله
وصحبه وسلم تسليما كثيرا وذلك بخط مؤلفه احمد بن احمد النجاري *

Four flyleaves at the end contain an appendix, treating of
زائدة (the letter *yd*, redundant in reading) according to the method
of Abū 'Amr bin al-'Alā' (d. A.H. 154=A.D. 771).

No other copy of the work is known.

Written in Arabian Naskh, with all the vowel-points. Several folios seem to be wanting after foll. 1 and 8.

Dated the 15th Shabân, A.H. 926=A.D. 1520.

No. 1305.

foll. 153; lines 25; size $6\frac{1}{2} \times 4\frac{1}{2}$; $5 \times 2\frac{1}{2}$.

(Three separate works bound together.)

foll. 1^b-84^b.

I.

المقصد لتلخيص ما فى المرشد

AL-MAQŞAD LITALKHÎŞ MÂFI'L-MURSHID.

An index of the pauses (وقف) to be observed in reading the Quranic text.

Author: Zainaddin Abû Yahyâ Zakariyâ bin Muḥammad al Anṣârî زَيْن الدِّين أَبُو يَعْقُوبَ زَكَرِيَّا بْنُ مُحَمَّدٍ الْاَنْصَارِي (d. A.H. 926=A.D. 1520 see Lib. Cat., vol. xiii, No. 921).

Beginning:—

قال سيدنا و مولانا الحمد لله على آلائه و الصلاة على
سيدنا محمد و آله و اصفيائه و بعد فهذا مختصر المرشد فى الوقف و
تبتداء السبيل الفه العلامة ابو محمد الحسن بن علي بن سعيد العماني
حمه الله تعالى و قد التزم ان يورد فيه جميع ما اوردته اهل هذا الفن و انا
ذكر مقصود ما فيه مع زيادة بيان محل النزول و زيادة اخرى غالبها عن
ابي عمرو عثمان بن سعيد المقرئ *

The author tells us here that he abridged the present work from *Al-Murshid* of Abû Muḥammad al-Ḥasan bin 'Alî bin Sa'îd al 'Ummânî (see Hâj. Khal. vol. v, p. 493), with certain addition derived from other works, especially from that of Abû 'Amr 'Uṣmân bin Sa'îd ad-Dâni (d. A.H. 444=A.D. 1053).

For other copies see Berlin, No. 564; Leyden, No. 1645; and Râmpûr, p. 55.

The work has been printed at Bûlâq, A.H. 1282.

Written in Arabian Naskh, with the headings in red.

Dated Friday, the 15th Šafar, A.H. 1155=A.D. 1742.

Scribe : مصطفى بن احمد بن سيبا الادابي.

fol. 88^b-127^b

II.

نصف النبلاء بقراءة ابي عمرو بن العلاء

TUHFAT AN-NUBALĀ' BIQIRĀ'AT ABĪ 'AMR BIN AL-'ALĀ'.

A work on the readings of the Quranic text which are peculiar to Abū 'Amr bin al-'Alā' (d. A.H. 154=A.D. 771).

Author: Muḥammad bin Muḥiyaddīn an-Namirah محمد بن محي الدين النمرة. He flourished towards the end of the 11th century of the Hijrah.

Beginning :—

الحمد لله الذي هدانا لحفظ القرآن ووفقنا لتلاوته ووجب الحكم
تجويداً على كل من اراد الشروع في قراءته و بعد فيقول
قليل البضاعة من العلم والمعرفة والرجي من الكريم الفلاح ان يعينه
ويسعفه محمد بن محي الدين النمرة نزيل مكة المشرفة الهـ *

The author tells us in the preface that, in A.H. 1098=A.D. 1687, some pupils of his, who were leaving Mecca for their home in Aleppo, requested him to write the present work, which he composed at the shrine of the celebrated saint Shaikh Muḥiyaddīn Ibn al-'Arabī (d. A.H. 638=A.D. 1240).

The work is divided into two *Faṣl* and two *Bāb* as follows :—

Faṣl I. Fol. 89^a. الفصل الاول من الفصلين في حكم ما قاله الائمة
الاعلام ومشائخ الاسلام من وجوب تعليم احكام
التجويد على كل من اراد ان يقرأ من الانام
وتعريف قراءته لشي من القرآن من غير احكام *

Faṣl II. Fol. 90^a. الفصل الثاني في ما وضعه ائمة القراء اهل
الانفاق والبيان من مخارج العروف والصفات
وقواعد احكام تجويد قراءة القرآن *

Bāb I. Fol. 94. الباب الاول في بيان اصول قراءة ابي عمرو بن العلاء

Bāb II. Fol. 99^a. الباب الثاني في فرش العروف

No other copy of the work is known.

Written in Arabian Naskh; with some marginal notes.

Dated the first Du'l-Hijjah, A.H. 1154=A.D. 1742.

Scribe: عبد المطلب بن الشيخ مصطفى الزبادة.

The title-page contains a poem by a certain Muḥammad Ḥanbalī, who traces his *Isnād* (chain of successive teachers) the author of the present work, An-Namirah. The poem begins thus:—

فرغت من نفي التحفة السنية بعون من الطائفة خفية

fol. 129^a–153^b.

III.

قرة العين

QURRAT AL-'AIN.

A treatise on *Fathah* (which is sounded in Arabic like "a") as *Imālah* (giving to *Fathah* a sound like that of the vowel *Kasrah*)! Abu'l-Baqā' 'Alī bin 'Uḡmān bin Muḥammad bin Aḥmad bin al-Ḥasī al-Biqā' 'Alī bin 'Uḡmān bin Muḥammad bin Aḥmad bin al-Ḥasī al-Qāsiḥ al-'Uḡri al-Baḡdādī بن أحمد بن محمد بن عثمان بن علي بن عثمان بن أحمد بن الحسن القاضي العذري البغدادي (see No. 1292 above).

Beginning:—

قال الشيخ الإمام العالم العلامة شيخنا أبو البقاء علي بن عثمان بن أحمد بن أحمد بن الحسن القاضي العذري رحمه الله تعالى أما بعد حمد رب العالمين فإن هذه رسالة سميتها قرة العين *

Written in Arabian Naskh, with the headings in red.

Dated A.H. 1154=A.D. 1742.

Scribe: عبد المطلب بن الشيخ مصطفى الزبادة.

Two flyleaves, at the end, contain miscellaneous notes or extracts from other works. Fol. 85^a–87^a are blank. Fol. 87^b contains a short poem on *ياءات الأنثاء*. Fol. 1^b contains the signature of certain Aḥmad bin 'Umar Āfīndī, to whom the MS. once belonged. Seals of As-Sayyid Aḥmad and As-Sayyid Amin Ja'fari are found: the margins of fol. 2^a and 3^a.

No. 1306.

foll. 10; lines 25; size $8\frac{1}{2} \times 5$; $7 \times 3\frac{1}{2}$.

ترجمة المستفيد

TARJAMAT-AL-MUSTAFA'ID.

A short treatise on the correct pronunciation of the Qurân.

By Qâḍî Jamâladdîn Muḥammad bin 'Umar bin Mubârak bin 'Abdallâh bin 'Alî al-Ḥimyarî ash-Shâfi'î, commonly called Baḥraq al-Ḥaḍramî قاضي جمال الدين محمد بن عمر بن مبارك بن عبد الله بن علي الحميري الشافعي الشهير ببهرق الحضرمي, an eminent scholar and poet. He was born at Ḥaḍramout on the night of the 15th Sha'bân, A.H. 869=A.D. 1465. After receiving his early education at home from several scholars, including Muḥammad bin Aḥmad Bâjarfil ad-Daw'ânî (d. A.H. 903=A.D. 1498), he travelled to Aden, where he, studied grammar, law, theology, and other branches of learning under 'Abdallâh bin Aḥmad Makḥramah and Muḥammad bin Aḥmad Bûfaḍl (d. A.H. 903=A.D. 1498). Afterwards, he visited Zabîd, where he attended the lectures of Jamâladdîn Muḥammad bin Abî Bakr as-Ṣâ'iḡ (d. A.H. 920=A.D. 1514). He also took lessons in Ḥûfism from Ḥusain al-Aḥḍaf (d. A.H. 903=A.D. 1498) and Shaikh Abû Bakr bin 'Abdallâh al-Aidarûs Ba'alawî (d. A.H. 914=A.D. 1509; see An-Nûr as-Sâfir, fol. 40^a). In A.H. 894=A.D. 1489 he made a pilgrimage to Mecca, where he heard traditions from Shamsaddîn Muḥammad bin 'Abdarrahmân as-Sakhâwî (d. A.H. 902=A.D. 1497). After finishing his education, he engaged himself in writing books. He was a prolific writer. Besides the present work, the following compositions of his are enumerated in An-Nûr as-Sâfir (fol. 74^a):—

1. تبصرة الحضرة الشافعية الاحمدية بيسرة الحضرة النبوية الاحمدية;
2. مختصر الترفيب والترعيب للمنفردى 3. الاسرار النبوية في اختصار الاذكار النبوية.
4. عقد الدرر في الايمان بالقضاء 5. العديقة الانيقه في شرح العروة الوثيقه.
6. و القدر
7. العقد الثمين في ابطال القول بالتقييد والتحسين.
8. على منقضى اصحاب الرسل
9. حلية البنات و البنين.
10. العواشي المفيدة على ابيات البيهقي في العقيدة.
11. في ما يحتاج اليه من امرالدين
12. بالقرآن
13. النبذة المنتخبة من كتب الاوائل للعسكري.

- متعة الاسماع باحكام السماع المختصر من كتاب الامتناع. 14. ملك الملوك
 للنبذة المختصرة في معرفة الطحال المكفرة للذنوب المقدمة و المؤخرة. 15.
 رسالة في الحساب. 17. مواهب القدوس في مناقب ابن العيروس. 16.
 شرح الملحة للعربي. 20. منظومة في الطب. 19. رسالة في الفلك. 18.
 شرح لامية ابن مالك في التصريف. 21.

Our author was appointed Qāḍī of Shihṛ (a town in Yemen) but subsequently he resigned the post, and made a visit to Ader where he was held in great honour by Amīr Marjān. After the death of the Amīr, he visited India, where Muẓaffar Shāh II (A.H. 917-932 = A.D. 1511-1525), the King of Gujarāt, received him with marks of esteem. He died at Ahmādābād on the night of the 20th Sha'bān A.H. 930 = A.D. 1524. The dates of his death given by Brock., vol. 1, p. 248, and by Rieu, Br. Mus. Suppl., No. 1056, are both incorrect. For further particulars of the author's life see An-Nūr as-Shāfi fol. 72^b-77^a.

Beginning:—

الحمد لله رب العالمين وصلى الله و سلم على افضل المخلوقين

..... أما بعد فهذه ترجمة المستفيد لمعاني مقدمة التمجيد الخ *

The treatise is divided into ten chapters, each called a *Fasl*, a detailed below:—

- | | |
|--------|------------------------------------|
| (i) | فصل في مخارج الحروف |
| (ii) | فصل في صفات الحروف |
| (iii) | فصل في التجويد |
| (iv) | فصل في احكام النون الساكنة والقنون |
| (v) | فصل في بيان اقسام المد |
| (vi) | فصل في معرفة محل الوقف والابتداء |
| (vii) | فصل في المقطوع والموصول |
| (viii) | فصل في ماء القانث |
| (ix) | فصل في عمرة الوصل |
| (x) | فصل في كيفية الوقف |

No other copy of the treatise is known.

Written in fair Naskh, with the headings in red, within double red-ruled borders. It appears, from the original pagination of the

MS., that foll. 2 and 9, which should come in their proper order, have been misplaced in binding after foll. 8 and 1, respectively.

Not dated; probably 18th century.

No. 1307.

foll. 20; lines 21; size $9\frac{1}{2} \times 6\frac{1}{2}$; 7×4 .

بغية المرتاد لتصحيح الصاد

BUGYAT AL-MURTÂD LITAŞHÎH
AD-DÂD.

A treatise on the correct pronunciation of the letter دى (d), by Nûraddîn 'Alî bin Muḥammad bin Khalîl bin Muḥammad bin Muḥammad bin Ibrâhîm bin Mûsâ bin Gânim bin 'Alî, commonly called Ibn Gânim al-Maqdisî al-Khazrajî al-Hanafî نور الدين علي بن محمد بن محمد بن ابراهيم بن موسى بن غانم بن علي الشهير بابن خليل بن خليل بن محمد بن محمد بن ابراهيم بن موسى بن غانم القدسي الخزرجي الحنفي, a great doctor of the Hanafî law. He belonged to the tribe of Al-Khazraj. His forefathers were natives of Jerusalem; but he was born at Cairo in A.H. 920=1514. He received his education from several eminent scholars of his native city and of other places, including Shaikh al-Islâm Aḥmad bin Yahyâ al-Harawî (d. A.H. 916=A.D. 1510), the great-grandson of the celebrated theologian of Timûr's time, Sa'daddîn Mas'ûd bin 'Umar at-Taftâzânî (d. A.H. 791=A.D. 1389). Our author mastered the sciences of Qirâ'at, Ḥadîṡ, and jurisprudence; and he filled the post of Principal of the Ashrafiyah College. Subsequently, he was appointed Principal of the college founded by Wazîr Sulaimân Pâshâ, and then Professor of Qurân-reading in the college founded by Sultân Ḥasan. He also held several other distinguished posts, and wrote a large number of works. Besides the present work and those mentioned in Brock., vol. ii. p. 312, the following compositions of his are enumerated in the Khulâṣat al-Aṣar (vol. iii, p. 181):—

- | | |
|-------|------------------------|
| (i) | الرمز شرح نظم الكنز |
| (ii) | شرح الاشياء والنظائر |
| (iii) | الشمعة في احكام الجمعة |

His pupil, Al-Khafâjî, in the Raiḥanat al-Alibba', fol. 166^a, speaks of him in very high terms, and describes him as a man of great piety and vast learning, an illustrious poet, and an author

and teacher of the highest reputation, sought by pupils from far and near. He performed the pilgrimage to Mecca twice, and thrice visited Jerusalem. He died at Cairo on the night of Saturday, the 28th Jumâdâ II, A.H. 1004=A.D. 1595. See *Khulâsat al-Aṣar*, vol. iii, pp. 180-185; *Raiḥanat al-Alibbâ'*, fol. 166a; *'Iqd al-Jawâhir*, fol. 14a; Brock., vol. ii, p. 312; and *Tâj at-Ṭabaqât*, vol. xi, fol. 10a.

Beginning:—

الحمد لله الذي وفق للنطق القصيم من اراد و وقف عن الحق
الصريح من. لزم العناد و الصلاة و السلام على سيدنا محمد انصح من نطق
ابالضاد و بعد فيقول المفتقر الى الغني الجواد علي بن غانم
المقدسي الحنفى الاعتقاد الم *

The author tell us, in his preface, that he composed the present work because of the prevalent ignorance in Cairo regarding the correct pronounciation of the letter ض (ḍ).

The work ends on fol. 14a, with the following colophon:—

هذا ما تيسر لي من التعليق مع قلة الزاد في هذا الطريق و كثرة
موجبات التعريب و مراعات الاجاز و مجانبة التطويل و حسبنا الله و نعم
الوكيل تمت الرسالة *

The colophon is followed by a further discussion on the letter ض, evidently by some other writer.

Another copy of the work is noticed in Berlin, No. 7025. See also *Hâj. Khal.*, vol. ii, p. 61.

Written in fair Naskh.

Not dated; probably 19th century.

The title-page contains a poem in praise of the present work, by Mawlâ Ibn al-Bustân (the son of Muṣṭafâ bin Pîr Muḥammad, better known as Bustân Afîndî, who died in A.H. 977=A.D. 1569; see Brock., vol. ii, p. 448). The poem was addressed to a certain Qâḍî of Cairo, as appears from the following heading:—

تقرظ المولى بن البستان انشده قاضيا بالقاهرة *

The first verse of the poem runs thus:—

كتاب كامل الارشاد هادي الى حرز الاماني والرشاد

No. 1308.

fol. 72; lines 15; size 8×5: 6×3.

[رسالة في الوقف]

[RISĀLAH FI'L-WAQF.]

A treatise containing a list of pauses to be observed in reading the Quranic text, according to the system of Muḥammad bin Ṭaifūr as-Sajāwandi (d. A.H. 560=A.D. 1165). It is in the nature of an abridgment of the standard work of As-Sajāwandi, who is quoted on fol. 23^a.

The author's name cannot be traced.

The MS. is defective at the beginning; but only one folio from the preface, which is in Persian, seems to be wanting. It opens abruptly thus:—

بدانکه در قرآن پنج هزار و نود و هشت وقف است از انجمله ۱۵
وقف غفرانست چنانکه رسول [الله] صلی الله علیه و سلم فرموده است من
نعمن لی ان یقف علی عشر مواضع فی القرآن ضمنت له بالجنة
..... سورة الفاتحة الكتاب سبع آیات مكية بسم الله الرحمن الرحيم
العالمین الرحمن الرحیم ۱۵ الدین ۱۵ الم *

Fol. 7 should come at the beginning.

Written in fair Naskh; with some marginal notes.

Not dated; probably 18th century.

No. 1309.

fol. 432; lines 21; size 9×6½; 6×3½.

منار الهدى في الوقف و الابتداء

MANĀR AL-HUDĀ FI'L-WAQF
WA'L-IBTIDĀ'.

An index of the pauses to be observed in reading the Qurān, arranged according to Sūrahs, giving the beginning of each verse, and stating the class of stop employed in every case.

Author: Aḥmad bin 'Abdalkarīm bin Muḥammad bin 'Abdalkarīm al-Aḥmūnī احمد بن عبد الكريم بن محمد بن عبد الكريم الاشموني. He

flourished towards the end of the 11th century of the Hijrah. See Berlin, No. 8690, iii.

Beginning:—

الحمد لله الذي نور قلوب اهل القرآن بنور معرفته تغويرا وكسيرا
وجوههم من اشراق ضياء بهجته نورا وجعلهم خاصة احبابه اكراما لهم وتوقيرا
..... اما بعد فيقول العبد الفقير القائم على قدم العجز والتقصير
الراجي غفر ربه القدير احمد بن الشيم عبد الكريم بن الشيم محمد بن الشيم
عبد الكريم عامل الله الجميع بفضله العميم الخ *

After a very modest preface, the author gives certain miscellaneous matter which, he says, would be useful to readers of the Qurân. This is divided into two *Fâ'idah* and fourteen *Tanbîh*.

The work ends with a prayer, followed by some stories relating to the piety of the author's father, grandfather, and great-grandfather.

The work has been twice printed, viz., in Bûlâq, A.H. 1286; and in Cairo, A.H. 1307.

Written in Arabian Naskh; with some marginal notes. It appears, from the original pagination of the MS., that foll. 422-428, which should come in their proper order, have been misplaced in binding after fol. 431.

Dated the 19th Shawwal, A.H. 1248=A.D. 1832.

Scribe: يوسف بن حسن الشبكشي.

No. 1310.

foll. 16; lines 21; size $8\frac{1}{2} \times 6$; 6×4 .

(Two separate works bound together.)

foll. 1^b-14^a.

I.

بَيَانُ الْمَشْكَلاتِ

BAYÂN AL-MUSHKILÂT.

A treatise on the correct pronunciation of the Qurân, by Mullâ Husain bin Iskandar ai-Hanafi ملا حسين بن امكندر العنفي.

The full title of the work, as given in the preface, is as follows:—

بيان المشكلات على المبتدئين من جهة التجويد فى القرآن
الحسين *

The author wrote several works on the Hanafi law and theology, and flourished in the latter part of the 11th century of the Hijrah. See Brock., vol. ii, pp. 326 and 435.

Beginning:—

الحمد لله الذي جعلنا من التالين لكتابه الذي اوزته من اصطفاة
من عبادة واحبابه نسأله بفضله و منة جزيل ثوابه و صلته و سلامه على
خير خلقه محمد و آله و اصحابه و بعد فقد شرعت في كتابة نكات
يسيرات في بيان معرفة الممدودات و المقصورات التي في كتاب الله
فى المن و الانعامات الخ *

The work treats of the *Ilurûf al-Madd* (prolongation), the *Makhârij al-Ilurûf* (articulation), the *Idgām* (coalescence in pronunciation of two identical or similar letters), and the *Waqf* (pause or stop).

For other copies see Br. Mus. Suppl., No. 96; Cairo, vol. vii, p. 27; and Râmpûr, p. 45.

fol. 14^b–10^b.

II.

تحفة نجباء العصر

TUHFATU NUJABÂ' AL-'AŞR.

A tract dealing with *An-Nûn as-Sâkinah* (the quiescent *Nûn*), the *Tanwin* (nasal vowels), the *Ilurûf al-Madd* (prolongation) and *Al-Hâ' as-Sâkinah* (the quiescent *Hâ'*).

The title of the work and the name of the author are not found in the MS; but the tract is identical with *تحفة نجباء العصر فى احكام النون* and *التنوين* by the same Mullâ Husain bin Iskandar al-Hanafi, a copy of which is noticed in Râmpûr, p. 45.

Beginning:—

الحمد لله رب العالمين و الصلوة و السلام على سيد المرسلين محمد
و آله و صحبه اجمعين اما بعد فهذه الرسالة بتعلق بتجويد القرآن باب احكام
النون الساكنة و التنوين الخ *

Written in fair Naskh, with occasional rubrics.

Dated Friday, the 1st Rajab, A.H. 1169=A.D. 1756.

Scribe: أحمد.

No. 1311.

fol. 8; lines 21; size $8 \times 5\frac{1}{2}$; $6 \times 3\frac{1}{4}$.

الرسالة المختصرة في التجويد

AR-RISĀLAT AL-MUKHTAṢARAH
FI'T-TAJWĪD.

A short treatise on the correct pronunciation of the Qurān, by the same Mullâ Husain bin Iskandar al-Hanafi.

Beginning:—

الحمد لله رب العالمين والصلاة والسلام على سيد المرسلين وعلى آله وصحبه أجمعين يقول العبد الفقير إلى مولاه الغني مؤلفا حسين بن اسكندر الحنفى عامله الله بلطفه الخفى اعلم بان معرفة التجويد من اهم المهمات وهوفرض قال ابن الجزري الاخذ بالتجويد حتم لازم الهم *

At the end, the author refers to his preceding work in the following words:—

وتفصيل هذه المسئلة وسائر مسائل هذه الرسالة مبسوط في كتابي المسمى ببيان المشكلات فى التجويد *

Written in Arabian Naskh, with occasional rubrics.

Not dated; probably 17th century.

No. 1312.

fol. 16; lines 21; size $8 \times 5\frac{1}{2}$; 6×4 .

لباب التجويد للقرآن المجيد

LUBĀB AT-TAJWĪD LI'L-QURĀN
AL-MAJĪD.

A commentary by Mullâ Husain bin Iskandar al-Hanafi on his own work, entitled *Ar-Risālat al-Mukhtasarah* (No. 1311 above).

Beginning:—

الحمد لله رب العالمين والصلاة والسلام على سيدنا محمد وعلى
آله وصحبه لجمعين يقول العبد الفقير الى مولاه الغني ملا حسين بن
اسكندر الحنفي عامله الله بطفه الخفي وبعد فقد استخرجت الله تعالى
في وضع شرح مختصر على رسالتي المختصرة في التجويد وازيد فيه
ان شاء الله تعالى فوائد لطيفة جليلة من زلة القاري ومسائل شتى وغير
ذلك وسميته لباب التجويد للقرآن المجيد *

The work was composed, as stated by the author at the end, in
Jumâdâ II, A.H. 1065=A.D. 1655.

For the contents of the work see Berlin, No. 531.

Written in fair Arabian Naskh, with quotations from the text in
red.

Not dated; probably 17th century.

No. 1313.

fol. 244; lines 7; size $8\frac{1}{2} \times 5\frac{1}{2}$; $5 \times 2\frac{1}{2}$.

[كتاب في الوقف]

[KITÂB FI'L-WAQF.]

An index of the pauses to be observed in reading the Qurân
based on the *Kitâb al-Waqf Wa'l-Ibtidâ'* of Abû Ja'far Muhammad
bin Tâifûr as-Sajâwandî (d. A.H. 560=A.D. 1165).

The title of the work and the author's name are not known. In
a note on the title-page, the work is wrongly ascribed to As-
Sajâwandî, who is referred to in the preface in terms used of the dead,
thus:—

والامام الاجل صدر الاسلام شمس العارفين امام الزمان ابو جعفر بن
طيفوز السجاوندي قدس الله روحه وضع الوقف على خمس مراتب وعلى
كل مرتبة اقام برهانا قاطعا ودليلا واضحا *

Beginning:—

الحمد حمدا يكافئ نعمه ويمتري مرزدة بعد فاعلم ان
الاهم لقارى القرآن علم [الفصل] والوصل لان فهم المعنى يفتقر اليه و علمه
المعاني و البيلان رحمهم الله جعلوا هذا العلم نهاية العلم *

Following As-Safāwahdī, the author divides stops into five classes, viz., (i) المزم (ii) المطلق ; (iii) العالز ; (iv) المعجز ; and (v) المرخص .

The main body of the work is arranged according to Sūrah, giving the end of each verse, and stating the class of stop employed in every case.

No other copy of the work is known.

Written in fair Naskh ; with some marginal and interlinear notes.

Foll. 238-241 are worm-eaten.

Dated the 6th Ramaḡlān, A.H. 1109=A.D. 1698.

Scribe : حافظ عبد الشكر .

No. 1314.

foll. 62 ; lines 13 ; size 6×4 ; 5×2½.

خنية الطالبين ومنية الراغبين

GUNYAT AT-TALIBĪN WA MUNYAT AR-RĀGIBĪN.

A treatise on the correct pronunciation of the Qurān, by Muhammad bin Qāsim bin Ismā'il al-Baqarī a-h-Shāfi'i قاسم بن قاسم محمد بن قاسم بن إسماعيل البقري الشافعي (d. A.H. 1111=A.D. 1699) ; for some account of whom see No. 1267 above.

Beginning:—

قول الفقير المعترف بتقصيره انحمد لله على احسانه و
اشهد ان لا اله الا الله وحده لا شريك له تعظيما لشانه الخ *

The author tells us, in the preface, that he wrote this treatise at the request of some of his friends, dividing it into fifteen *Bāb* and a *Khātimah*, as follows:—

- I. Fol. 2^b. الباب الاول في مخارج الحروف وصفاتها
- II. Fol. 8^a. الباب الثاني في بيان التجويد وموضوعه وغايته
- III. Fol. 11^a. الباب الثالث في بيان كل كلمة يجب المحافظة عليها لصعوبتها على الناطق بها *
- IV. Fol. 11^b. الباب الرابع في بيان احكام الرء واللام
- V. Fol. 13^b. الباب الخامس في بيان المثليين المتقاربين و المتجانسين من الكلمات التي يجب الادغلم فيها لجميع القراء *

- VI. Fol. 14^a. الباب السادس في بيان الالام القمرية و الشمسية و لام الفعل *
- VII. Fol. 15^b. الباب السابع في بيان الظاء من الضاد في حروف تقع بعد الضاد و الظاء *
- VIII. Fol. 19^b. الباب الثامن في بيان احكام النون الساكنة و التنوين و الميم الساكنة *
- IX. Fol. 23^b. الباب التاسع في بيان المد و القصر
- X. Fol. 26^b. الباب العاشر في بيان الوقف و الابتداء
- XI. Fol. 32^a. الباب الحادي عشر في بيان هاء الضمير و البداءة بمرّة الوصل *
- XII. Fol. 33^b. الباب الثاني عشر في بيان الوقف على اواخر الكلم من روم و اشلام و غير ذلك *
- XIII. Fol. 36^b. الباب الثالث عشر في بيان حكم الوقف على لا و كلا
- XIV. Fol. 41^a. الباب الرابع عشر في بيان من امر بكتابة المصاحف و من كتبها و عدة المصاحف التي كتبت *
- XV. Fol. 47^a. الباب الخامس عشر في بيان المقطوع و الموصول
- Fol. 54^b. الخاتمة في بيان كلمات كتبت بالناء المعهورة و في جملة من المرسوم *

Another copy of the work is noticed in Cairo, vol. i, p. 111.

Written in fair Naskh.

Not dated; probably 18th century.

No. 1315.

fol. 9; lines 23; size $8\frac{1}{2} \times 6\frac{1}{2}$; $6\frac{1}{2} \times 4$.

بيلان الصحيح والمعتمد

BAYÂN AŞ-ŞAḤĪḤ WA'L-MU'TAMAD.

A pamphlet on the subject of pausing at the letter ʾ (Hamzah), after the method of Ḥamzah bin Ḥabīb az-Zayyāt (d. A.H. 156=A.D. 773; see *Ṭabaqāt al-Qurrāʾ* by Aḡ-Ḍahabī, fol. 22^a); based on the *Ḥirz al-Amānī* of Aḡ-Şhāṭibī (No. 1221 above) and the *Kiṭāb an-Naḡh* of Al-Jazari (No. 1243 above).

Author: Shamsaddin Abū ʿAbdallāh Muḥammad bin Salāmah bin ʿAbdaljawwād, commonly called Abi's-Su'ūd Ibn Abi'n-Nūr ad-Dimyāṭī aḡ-Şakhrī aḡ-Şhāfiʿī سلامة بن محمد بن سامة . بن عبد الجواد الشهير بابي السعد ابن ابى النور الدمياطي الصخري الشافعي . He was born at Şakhrīyah in A.H. 1047=A.D. 1637. After receiving his early education at home from Shaikh Jalāladdin Muḥammad bin ʿUmar al-Fāriskūrī (d. A.H. 1057=A.D. 1647; see *Khulāṣat al-Aḡar*, vol. iv, p. 82) and Muṣṭafā at-Tilyānī, he travelled to Cairo to complete his studies under two well-known scholars, viz., (i) Sulṭān bin Aḡmad al-Mazzāḡhī (d. A.H. 1075=A.D. 1664) and (ii) Yāsīn al-Ḥimṣī (d. A.H. 1061=A.D. 1651). Our author made himself known as a great Qārī, and wrote several works on Qirāʾat, Tajwīd and other branches of Muhammadan literature. He died at Cairo, on Wednesday, the 16th Jumādā II, A.H. 1117=A.D. 1705. See *Silk ad-Durar*, vol. iv, p. 111, and *Taj at-Ṭabaqāt*, vol. xii, part i, fol 110^a.

The preface, which is written by a disciple of the author, begins thus:—

الحمد لله رب العالمين و افضل الصلاة و اتم التسليم على اشرف
المرسلين و بعد فهذه اوراق قليلة نفعها كبير و الاحتياج اليها كثير
في بيان الصحيح و المعتمد المقروء به من طريق العز للامام حمزة عند
الوقوف على الهمزة تلخيص شيخنا شمس الدين ابى عبد
الله محمد الدمياطي بلدا الشافعي مذهبا الشهير نسبه بالشيع ابى السعد
[ابن] ابى النور اله *

No other copy of the work is known.

Written in Arabian Naḡh.

Not dated; probably 18th century.

No. 1316.

fol. 20; lines 22; size $8\frac{1}{2} \times 6\frac{1}{2}$; $6\frac{1}{2} \times 3\frac{1}{2}$.

رسالة في مشكلات القراءات

RISĀLAH FĪ MUŠKILĀT AL-QIRĀ'ĀT.

A short treatise dealing with some difficult points in the correct reading of the Qurān, by Abu's-Su'ūd Aḥmad bin 'Umar al-Isqāṭī al-Ḥanafī (d. A.H. 1159=A.D. 1746); for some account of whom see No. 1301 above.

Beginning:—

يقول العبد الفقير الى عفوره الجلي و البخفي احمد بن عمر
الاسقاطي الحنفي نحمدك اللهم حمدا كافيا في تيسير الهداية
و نهاية الارشاد الم *

The author tells us, in the preface, that he wrote this treatise in answer to some questions put to him by Al-Wazīr 'Abdallāh bin Muṣṭafā bin Muḥammad.

The work is divided into 43 *Mas'alah* (questions). The answer to each question is distinguished by the word الجواب.

The colophon reads thus:—

تمت الرسالة المسماة بالسئلة للاستاذ الاعظم و المصنف الانضام استاذ
استاذنا العلامة الاسقاطي نفعنا الله بامداداته و اعاد علينا وعلى المسلمين
من وابل نفعاته *

Written in Arabian Naskh.

Not dated; probably 18th century.

No. 1317.

fol. 125; lines 12-24; size $8\frac{1}{2} \times 7$; $6\frac{1}{2} \times 5$.

(Eight separate works bound together.)

fol. 1^a-10^b.

I.

رسالة ترتيل القرآن

RISĀLAH TARTĪL AL-QURĀN.

A treatise on the correct reading of the Qurān, by Abū Sa'id Muḥammad bin Muṣṭafā bin 'Uṣmān al-Khādimī al-Qādimī ابو سعيد محمد بن مصطفى بن عثمان الخادمي القادمي, a Ṣūfī belonging to the Naqshbandīyah order. He died in A.H. 1168=A.D. 1754. See Brock., vol. ii, p. 351.

Beginning:—

الحمد لله الذي جعلنا من اهل القرآن وجعل تلاوته و ترتيله افضل طاعة اهل الايمان و بعد فلما كان قراءة القرآن افضل الطاعات على الاطلاق بالاتفاق وقد كان رعاية آدابه و شرائط ترتيله كالشريعة المنسوخة فى الاقطار و الاتفاق بذلت وسعي بجميع ما يتعلق بذلك من الكتب المعتبرة الخ *

For the contents of the work see Berlin, No 533.

Written in Arabian Naskh.

Not dated, probably 17th century.

fol. 13^a.

II.

حكاية مريم الصائمة مع عبد الله

ḤIKĀYAT MARYAM AṢ-ṢĀMITAH
• MA'A 'ABDALLĀH.

An anecdote regarding a certain Maryam and her replies to the questions of 'Abdallāh bin al-Mubārak.

Beginning:—

قال عبد الله بن المبارك ساقنى الحجاج ابنى بيت الله تعالى الحرام و زيارة قبر النبي صلى الله عليه وسلم قال بينما انا سائر فى الطريق و اذا انا بامرأة عليها مرقعة من شعر الخ *

fol. 13^a-19^a.

III.

باب وقف حمزة و هشام على الهمزة

BĀB WAQF ḤAMZAH WA HISHĀM
'ALA'L-HAMZAH.

A tract on the subject of pausing at the letter ء (Hamzah), according to the methods of Ḥamzah (A.H. 156=A.D. 773) and Hishām (d. A.H. 245=A.D. 859).

By an anonymous author.

Beginning:—

الحمد لله رب العالمين باب وقف حمزة و هشام على
الهمزة و هو باب مشكل يحتاج الى معرفة تحقيق مذاهب اهل العربية
و احكام رسم المصاحف العثمانية *

The tract is arranged according to Sûrahs of the Qurân.

No other copy of the tract is known.

Written in fair Naskh.

Dated A.H. 1221=A.D. 1873.

fol. 24^a-31^a.

IV.

[كتاب فى التجويد]

[KITĀB FI'T-TAJWĪD.]

A short fragment of a Turkish work on the correct pronunciation of the Qurân. It opens abruptly thus:

ذرات يادى حكمة مد بدل واقع *

fol. 34^b-49^a.

V.

فيوض الالتقان في وجوه القرآن

FUYŪḌ AL-ITQÂN FÎ WUJŪH
AL-QURÂN.

A treatise on the various readings of the ten eminent Qurân-readers, by Ḥamdallâh bin Khairaddîn al-Qâfî حمد الله بن خير الدين القافى .

Beginning:—

الحمد لله الذي زين السنة القراء بصليّة التلاوة الحمد *

In the preface, the author enumerates his previous compositions, as follows:—

- | | |
|-------|---------------------------------------|
| (i) | عمدة العرفان في وصف حروف القرآن |
| (ii) | بيان الفاظ الاعيان |
| (iii) | نظم العمل في تجويد القرآن |
| (iv) | رسوم النسا في حروف القرآن |
| (v) | تصريح الرموز في القرائات العشرة |
| (vi) | شرح تصريح الرموز المسمى بتفسير البروج |

The author's name is not found in the MS.; but as the '*Umdat al-'Irḡān fī Waṣf Hurūf al-Qurān*' is mentioned as one of his compositions, it is almost certain that he is no other than Ḥamdallāh bin Khairaddin, a distinguished Qārī of Constantinople, who held the post of Khaṭīb in the Ayā Ṣūfiyah Mosque in the time of Sulṭān Sulaimān I (A.H. 926-974=A.D. 1520-1566). See Hāḡ. Khal., vol. iv, p. 261, and Brock., vol. ii, p. 438.

In the beginning the author explains the terms and abbreviations he has made use of in this work, and arranges the rest according to Sūrahs of the Qurān.

No other copy of the work is known.

Written in cursive Naskh.

Not dated; probably 17th century.

fol. 50^a-50^b.

VI.

شرح المقدمة الجزرية

SHARḤ AL-MUQADDIMAT AL-JAZARĪYAH.

One *Faṣl* from the commentary on *Al-Muqaddimat al-Jazariyah*, by Khālid bin 'Abdallāh al-Azhari (d. A.H. 905=A.D. 1499), dealing with the correct pronunciation of the letters of the Arabic alphabet.

Beginning:—

كتاب شرح الجزرية في ما يجب معرفة المقربة تأليف الشيخ الامام العالم
العلامة الشيخ خالد بن عبد الله الازهري المعروف بنفسه بالواد
فصل في بيان صفات حروف الهجائية الحمد *

For other copies see Berlin, No. 515; Gotha, Nos. 565-6; Leyden, No. 1643; Escur., No. 521, v; and Bodl., vol. ii, No. 232, iv.

Written in Arabian Naskh.

Dated A.H. 1144=A.D. 1732.

fol. 52^b-60^a.

VII.

باب وقف حمزة وهشام على الهمزة

**BĀB WAQF ḤAMZAH WA HISHĀM
'ALA'L-ḤAMZAH.**

Another copy of the third treatise, beginning as the other.
Written in rough Naskh.

Dated A.H. 1173=A.D. 1760.

Scribe: عمر بن نصح.

fol. 60^b-125^a.

VIII.

قرة العين

QURRAT AL-'AIN.

A treatise on the *Fathah* and *Imālah*, by Ibn Qāṣih al-'Udri (d. A.H. 801=A.D. 1398). See No. 1292 above.

Beginning:—

قال طبر البقاء علي بن عثمان بن محمد بن الحسين العذري اما بعد
حمد الله رب العالمين والصلوة والسلام على سيدنا محمد خاتم النبيين و
آله وصحبه اجمعين فان هذه سميت قرة العين وجمعت فيها المشهور من
الفتح والامالة وبين اللفظين النجم *

Written in fair Naskh, with the headings in red.

Dated A.H. 1174=A.D. 1761.

Fol. 23^b contains a short extract from the *Tahbir at-Taisir* of Al-Jazari (No. 1220 above). Foll. 11^a-12^b, 19^b-23^a, 31^b-34^a, 49^b and 51^a-52^a are blank.

No. 1318.

fol. 12; lines 21; size $8\frac{1}{2} \times 6\frac{1}{2}$; $6 \times 3\frac{1}{2}$.

غاية الفلاح

GĀYAT AL-FALĀḤ.

A pamphlet on the subject of pausing at the letter ء (Hamzah), according to the method of Ḥamzah bin Ḥabīb az-Zayyāt (d. A.H. 156=A.D. 773).

The full title of the work, as given on the title-page, is as follows:—

كتاب غاية الفلاح في وقف حمزة بالارجه الصحاح *

The author does not reveal his name; but from the words: بلغنى الله واياه والمسلمين جميع الاماني (may God fulfil all desires of mine, his and other Muslims!), which are used after the name of 'Abdaljawwād al-Maidānī, who is referred to as one of the commentators on the *Ḥirz al-Amānī* of Ash-Shāṭibī (No. 1221 above), it is evident that the author was a contemporary of 'Abdaljawwād al-Maidānī, who flourished in the latter part of the twelfth century of the Hīrah. The author further states that he learnt Qirā'at from Aḥmad al-Baqarī, a disciple of Muḥammad al-Baqarī (who died in A.H. 1111=A.D. 1699; see Brock., vol. ii, p. 327).

Beginning:—

الحمد لله الكريم المتعال صاحب الجود والانضال و الصلاة والسلام
على سيدنا محمد و الصحب و الال وبعد فقد نص الله ائمة
لفهم قرآنه و خصهم منه بعفوة و غفرانه النعم *

The author tells us, in the preface, that the present pamphlet is really a reproduction of the *Khātimah* (epilogue) of the *Kitāb an-Nashr* (No. 1243 above), with some additions of his own.

No other copy of the pamphlet is known.

Written in Arabian Naskh; with some marginal notes in the same hand as the text.

Not dated; probably 18th century.

No. 1319.

foll. 8; lines 21; size $8\frac{1}{2} \times 6\frac{1}{2}$; $6\frac{1}{2} \times 3\frac{1}{2}$.

رسالة الند و النشر على الاسئلة العشر

RISĀLAT AN-NADD WA'N-NASHR
'ALA'L-AS'ILAT AL'ASHR.

A pamphlet in which the ten questions, connected with the correct reading of the Qurān, are fully discussed and answered by Muḥammad al-Bulaidī at the instance of his teacher, Shaikh Aḥmad al-Baqarī.

Beginning:—

حمدا لك يا من انار قلوبنا بسواطع الآيات و بعد فقد
ورد في هذا الزمان ما تمكن به الازهار و المخطاط بها
..... مولانا احمد الانفال ابو السامح البقري لزال ثمرات التحقيق
تجنى من جنات وجذات علومه و كنت اذ ذاك حاضرا
مجلسه فناولنيه بعد ان تصفحه مشيرا الي بالكتابة عليه حين رآه غير
محتاج اليه مع ما فيه من مزيد الاشتغال و اخذتها منه
بقصد النظر اليها فاتاح الله بما يسره من الكتابة الم *

The author, whose full name is Muḥammad bin Muḥammad al-Bulaidī al-Maḡribī al-Mālikī المكي البليدي المغربي المالكي, was born in A.H. 1096=A.D. 1685, and was a learned doctor of the Mālikī school. He came from Maḡrib to Egypt, and settled down at Cairo. Of all the masters whose lectures he attended, the most eminent, according to Silk ad-Durar (vol. iv, p. 111), was Muḥammad bin Qāsim bin Ismā'il al-Baqarī (d. A.H. 1111=A.D. 1699). Besides the present work and those mentioned by Brock., vol. ii, p. 331, he wrote glosses on Al-Baidāwī's commentary on the Qurān and Al-Aḥmānī's commentary on the *Alfiyah*. He also wrote a large work, describing the manner in which various verses of the Qurān were collected and arranged. He held the post of professor at the Jāmi' al-Azhar, where he delivered lectures on Al-Baidāwī's commentary on the Qurān, which were attended by not less than two hundred students, including the great Ṣūfī 'Abdalwāḥḥab al-'Afifī (d. A.H. 1172=A.D. 1758). He died at Cairo in A.H. 1176=A.D. 1762. See Silk ad-Durar, vol. iv, p. 110; *Tāj at-Ṭabaqāt*, vol. xii, part ii, fol. 132^b; and Brock., vol. ii, p. 331.

The questions are introduced with the word **قال** and the answers with the word **قلت**.

No other copy of the work is known.

Written during the author's life-time in elegant Arabian Naskh.

Dated A.H. 1134 = A.D. 1722.

Scribe : **محمّد جار الله الطناني المالكي الشاذلي الاشعري**.

No. 1320.

fol. 6 ; lines 23 ; size $8\frac{1}{2} \times 6\frac{1}{2}$; $6\frac{1}{2} \times 4\frac{1}{2}$.

ارجوزة الاطفال النافعة للنساء و لرجال

**URJŪZAT AL-AṬFĀL AN-NĀFI'ATU
LINNISA'WA'R-RIJĀL.**

A pamphlet discussing the rules regarding the letters **ل** and **ن**.

By As-Sayyid 'Alī, better known as Yasīr **ياسير بن علي الشخير**, a writer of the 12th century of the Hijrah.

Beginning:—

الحمد لله رب العالمين و بعد فهذه ارجوزة قريية مرضية
مشملة على احكام الفون الساكنة و التنوين و اللام الفعلية و القمرية و الشمسية
و الميم المشددة و الفون كذلك و الميم المخففة خالية من مخارج
الصفوف و الصفات التي ذكرها علماء القراءات فنعفنا الله ببركاتهم و
ساكرها لك بابا بابا لتسهل عليك الم *

The above quotation will give a clear idea of the contents of the pamphlet, which is divided into seven *Bāb*, as follows:—

1. باب الاستعانة .
2. باب البسمة .
3. باب الاظهار .
4. باب الانقلاب .
5. باب المد .
6. باب احوال الميم .
7. باب الاخفاء .

The pamphlet was completed, as stated by the author at the end, on Thursday, the 8th Rabi 'II, A.H. 1154 = A.D. 1741.

No other copy is known.

Written in fair Arabian Naskh, with the headings in red.

Not dated ; probably 18th century.

Scribe : **السيد ابراهيم الرينبي المرعبي**.

No. 1321.

foll. 34; lines 27; size $8\frac{1}{2} \times 6\frac{1}{2}$; $6\frac{1}{2} \times 4$.

شرح عمدة المفيد

SHARḤ 'UMDAT AL-MUFID.

A commentary on the '*Umdat al-Mufid Wa 'Uddat al-Mufid*, a metrical treatise on the correct pronounciation of the Qurân, by 'Alamaddin Abu'l-Hasan 'Alî bin Muḥammad as-Sakhâwî (d. A.H. 643=A.D. 1245), who composed it on the same lines as the *Qasidah Rd'iyah* of Abû Muzâhim Mûsâ bin 'Ubaidallâh bin Yahyâ al-Khâqânî (d. A.H. 325=A.D. 936; see Berlin, No. 485).

The commentator's name is not known.

Beginning:—

الحمد لله الذي شرفنا بحفظ كتابه ورفقنا لتجويده و اعرابه و ملأته على

من انزل القرآن بلسانه و اختاره لتبليغه و بيانه الم *

The correct title of the text, as given by Hâj. Khal., vol. iv, p. 266, is عمدة المفيد و مدّة المجيد في معرفه لفظ التجويد; but the author of the commentary, in his short prefatory note, entitles it عمدة المجيد في النظم و التجويد.

Comments on the text are preceded by a *Muqaddimah*, divided into five *Faṣl*, as follows:—

- | | |
|----------------------------|---|
| I. Fol. 1 ^a . | الفصل الأول في تعريف التجويد |
| II. Fol. 2 ^b . | الفصل الثاني في مخارج الحروف |
| III. Fol. 3 ^a . | الفصل الثالث في بيان ما يعرف به مخارج الحروف |
| IV. Fol. 3 ^b . | الفصل الرابع في صفات الحروف |
| V. Fol. 4 ^b . | الفصل الخامس في انقسام هذه الصفات الى مميز و معسن و ذي قوة و ذي ضعف * |

The colophon reads thus:—

فهذا ما يسره الله عز و جل على هذه القصيدة على سبيل الاختصار و هو بحمد الله و ان صغر حجما فقد كيف و ملأ علما و الله تعالى يجعله وسيلة الى عفوه و مغفرته و سببا الى رحمته و رضوانه انه ارحم الراحمين *

No other copy of the work is known.

Written in cursive Naaskh, with quotations from the text in red.

Dated A.H. 1273=A.D. 1855.

Scribe: عمر بن المرحوم احمد الد مروجي.

Foll. 33^b-34^a contain the following appendices:—

I. An extract from the *Malhamatu Dāniyāl* (see Berlin, No. 5912), dealing with the natural and supernatural accompaniments of the moon-eclipse.

II. An extract from the *Husn al-Muhādḍarah* of As-Suyūṭī, dealing with comets.

III. A note explaining a question of divorce, based on the saying of Shaikh al-Islām ‘Alī as-Ṣa‘īdī al-‘Adawī al-Mālikī al-Azhari (d. A.H. 1189=A.D. 1775; see *Silk ad-Durar*, vol. iii, p. 206).

Accession Number
130740
Date 26.4.95

